3:Wallace & Hoebel E-4, 5 (1933,1945)1952
NO6 Comanche NO6

extending from the headwaters of the latter eastward into the Great Plains.[12] 174

The backbone formed by the Rocky Mountain chain was apparently the shielded route used by most of the Comanches in their movement toward the South Plains, for Pike, Lalande, Pursely, Chouteau and DeMun, James, and others mention the Comanches' and Snakes' using trails along the edge of the mountains on their frequent journeys from the Platte to the Arkansas River and to New Mexico. Bandelier recorded that in 1744 thirty-three Frenchmen visited a Comanche village near Taos on a tributary stream near the head of the Canadian and traded the inhabitants guns, but a few years later the stronghold of the latter was to the east in what is now Oklahoma and Texas.

Any attempt to explain why the Comanches and the Shoshones separated is largely inferential. But if we may accept one Comanche tradition, the split occurred as the result of a dispute over the distribution of a bear which the Comanches had killed. The misunderstanding is supposed to have occurred on Fountain Creek north of Pueblo, Colorado, in the edge of the mountains.[13] Unable to reconcile their differences, the Comanches drifted southward while the Shoshones gradually shifted to the north and west.

A somewhat more plausible legendary account was given to the Santa Fé Laboratory of Anthropology group in 1933 by Post Oak Jim, then aged sixty-four. It is as follows:

« « « Two bands were living together in a large camp. One band was on the east side; the other on the west. Each had its own chief. 174 539

Every night the young boys were out playing games—racing, and so forth. They were having a kicking game; they kicked each other. One boy kicked another over the stomach so hard that he died from it. That boy who was killed was from the West camp. He was the son of a chief.

When this thing happened, the West camp cried all night. In

[12] Jefferson, *op. cit.*, 1, 78.

[13] G. B. Grinnell, "Who Were the Padoucas?" *American Anthropologist*, Vol. XXII (1920), 260.

3: Wallace & Hoebel E-4, 5 (1933, 1945) 1952
NO6 Comanche NO6

174 the East camp it was silent. Next day, they buried that boy.

●539 The boy's father, the chief, had his crier go around announcing that there would be a big fight to see which camp was best so as to settle the question of his son's death. There was big excitement. Both sides had good warriors. The East camp ran to its horses. "If they really mean what they say, they will kill us," they cried.

The two sides lined up, and the chiefs met in the center. Then an old man from the East camp came up into the center. He wept and told them it wasn't right for them to fight among themselves like that. They took pity on him. Then other old men came out and gathered with him. "You have plenty of enemies to fight," they cried. "These were just boys playing a game. Don't take this thing so seriously. You are setting a bad example for the children. Whatever this chief wants to keep the peace, we'll do it."

That chief called it off. He said he did not realize what he was doing. So the East camp brought them horses and other things.

After that the chief had his announcer tell the people it was time to move camp. "We have had bad luck here. There has been hard feeling." While they were still there, smallpox broke out.

Then they broke up. One group went north; those are the Shoshones. The other group went west. » » »

174 Simple legendary explanations never tell the whole story, however, for many factors are at work when a people is on the move. It is most probable that the Comanche migration to the South Plains was in part forced by the incursion of more powerful tribes equipped with muskets coming from the northeast. Quarrels may have given no more than the impetus to split the groups.

It was an aggressive southward movement of the Blackfeet and a western advance by the Crows and other eastern tribes that forced the peoples occupying the western fringe of the plains between latitudes forty-three and fifty-two to retire toward the south, west and northwest. According to Flathead tradition, shortly after this eastern impact the Shoshone-Comanches disappeared from the vicinity of the Missouri.[14]

[14] James A. Teit, "The Salishan Tribes of the Western Plateau: The Flathead Group," B. A. E. *Forty-fourth Annual Report*, 304, 318.

3:Wallace & Hoebel E-4, 5 (1933, 1945) 1952
NO6 Comanche NO6

to cook stone-boiled soup. The dried excrement (chips) of the buffalo burned slowly and made a hot and lasting fire for both warmth and cooking; it was sometimes used ceremoniously as a support to keep some sacred object from touching the ground, and it was so endowed with power that scouts swore their oaths of veracity on a pile of buffalo chips. The bones, hoofs, and horns of the buffalo were fashioned into cups, spoons, and ornaments; and the horns were occasionally fashioned into bows or worn on headdresses on special occasions. Sinews from the back made bow strings and thread. Ropes were made from the twisted hair. The hide was used to manufacture clothing, lodge coverings, thongs, saddles, bridles, and bags. When properly finished with the fine coat of wool and the hair left on it, it provided an unusually warm robe. Freed from the hair and dressed, it constituted a summer blanket. A green hide served for a pot before the white traders brought kettles, and braided strands of rawhide provided an excellent rope.

There was a time, according to Comanche legend, when the Indians did not have access to the buffalo. In the version recorded fifty years ago by H. H. St.Clair, Coyote effected their release by a ruse.[33] In a hitherto unpublished version given by That's It in 1933 it was *Ka:wus,* the Culture Hero, who turned the trick.

« « « Our knowledge only goes to the point where man and the earth were already here.

The People were out playing three kinds of games one day—the wheel game, throwing arrows, and shooting with the bow. A strange man came amongst them. He talked to no one. Just stood there looking on with a quiver over his shoulder.

After a while he said, "I'll go over there to defecate." He laid down his quiver and jumped in a creek. While he was down there, a young man went up and looked in his bag. There was a nice piece of fat in it. He took it up and showed it to the other Indians. They all wondered where that old man came from. "He certainly has plenty of meat," they all said.

Then they all plotted to stop playing at meal time. They left the

[33] H. H. St. Clair, "Shoshone and Comanche Tales," *Journal of American Folk-Lore,* No. 85 (July–September, 1909), 280–81.

3: Wallace & Hoebel E-4, 5 (1933, 1945) 1952
NO6 Comanche NO6

773
539

old man all alone on the field. He just kept walking back and forth until, at last, he jumped back into the draw. The People kept looking. Then they saw him come out of the draw as a bird flying up and over the mountain.

Now The People wondered how they could get over the mountain to see. At last they thought of two birds. One was Owl. He flys quietly. The other was Quail. He walks quietly.

These two went over the top of the mountain, and there they saw a single tipi facing east. At sunset they landed near it.

After dark Owl said, "That's what we're here for. I'm going."

As he lit on the tipi pole, the old man inside said, "Uh, there's an Indian."

Owl flew back to Quail and told him, "He knew I landed, and when I flew away, he said, 'Uh, the Indian is gone.' "

Then Owl and Quail went up close together. They could hear someone talking. Then there was no sound for a long time, so Owl told Quail to go up to the tipi. Quail went up and peeked. Three times he looked. Then he went back to Owl. "There are three people there," he said, "an old man, his wife and daughter."

They waited a long time, this time—until midnight.

Then the daughter spoke. "Mother," she said, "let's have something to eat."

Owl said, "There they go. They've got plenty of meat."

Then they waited another long time, and again they heard the girl ask for something to eat. But her mother warned her, "Sh-h-h, don't talk like that. You can't tell how those Indians travel."

Owl nudged Quail, "She means us."

This happened three times when finally the old man said they should eat. So the woman opened a parfleche and took out lots of meat. When they were through eating, she just swept the suet and loose chunks to the back of the tipi.

Then they went to sleep. Quail went up and snitched some pieces. "Here's your meal," he said to Owl. Then they flew back to The People with some meat in their claws.

They exclaimed, "My, they have lots of meat, we shall have to go around the mountain to get at that stuff." So they moved camp. They packed all their stuff on ten horses, representing each band.

3:Wallace & Hoebel E-4, 5 (1933, 1945) 1952
NO6 Comanche NO6

The Horse and the Buffalo

773
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The old man saw them coming. "What do you want?" he asked them.

"Oh, we're just here for a visit."

He was suspicious, nevertheless, and he drew a line from a tree to a stump, telling them to camp on the other side and not to cross the line. For three successive days he visited them, but he always kept them from coming to his camp. Every time he would say, "I don't know where we can get any meat to eat at all."

Ka:wus was there with The People. He could turn himself into any form. "It's up to you," The People told him. "You have to figure out how to get meat. He isn't ever going to give us any."

"There is only one way," *Ka:wus* replied. "Just leave it to me. Now you people break camp and move away." Then he changed himself into a puppy.

The old man followed after The People to see where they went. After a while, the daughter came to see if she could find anything in their old camp. Just that little puppy was there.

"Oh, you poor little puppy," she cried out. "You're mine." But the pup backed off like it was shy.

"Don't be afraid," she coaxed it. "From now on you are never going to be hungry. I'll prove it to you now. Come on!"

With that she opened the door to the tipi, and *Ka:wus* went in. There was a hole in the floor, and down there he saw a hundred thousand buffaloes!

Just then the old man came back. "Take that dog out," he ordered. "You can see from the look in its eyes that it is a human being. Take it out, or I will kill it."

The old man followed his daughter outside the tipi as she did what she was told. She put the puppy down, and then her father went away again to see if The People were coming back. As soon as he was out of sight, she picked the puppy up and took him right back in the tipi.

"You'll never get hungry," she kept consoling him, and she showed him all those buffaloes.

Then he began to act like he was getting nervous, and he jumped right out of her arms. He jumped around and shouted just like a human being, stampeding the buffaloes. They smashed down the door, and out they poured.

3: Wallace & Hoebel E-4, 5 (1933, 1945) 1952
NO6 Comanche NO6

The Comanches

773 That dog was still in there. The girl grabbed a club to brain
539 him, but he turned back to his human form. Hanging on to the side of a buffalo, he rode out without her getting him. He made straight for the hills, and there he saw that mess of buffaloes.

With that he went straight back to his people.

"How did you make out? What happened?" They wanted to know.

He told them, "Tomorrow at sunrise those buffaloes will be right at our door," he said.

After that they always had plenty of buffalo to eat. That is how they got them. » » »

136 The American bison, or "buffalo," as it is commonly called, is not really a buffalo at all. It is a gregarious bovine ruminant, one of the largest members of the family *Bovidae* that also includes cattle, sheep, goats, and antelope. It is a close relative of the bison of Europe, although quite different in appearance in many respects. It is of rather early origin. Recently discovered fossil remains are said by geologists to belong to the middle Pleistocene age, to be not less than four hundred thousand years old.

The first buffalo seen by Europeans was in 1521 by Cortez in the menagerie of Montezuma. Núñez Cabeza de Vaca was the first European to report seeing buffalo in Texas. Pedro de Castañeda, the chronicler of the Coronado expedition, recorded that there were so many of them he did not know what to compare them to except the fish in the sea; they were so thick that many times his party was unable to go through them.

The buffalo were found on the whole of the Great Plains. The eastern limit of the buffalo land followed roughly from the north along the ninetieth meridian to the northeastern corner of Iowa. Then it bore slightly to the southwest, crossing the Red River about the ninety-eighth meridian, ran south in Texas to about the thirty-first degree of latitude, entered the southern part of New Mexico about the one hundredth and fourth meridian, and roughly followed the eastern slope of the Rocky Mountains to the north. Thus the entire Comanchería fell well within the buffalo range.

Within this area the vast herds drifted back and forth in seasonal

3:Wallace & Hoebel E-4, 5 (1933, 1945) 1952
NO6 Comanche NO6

The father of Rhoda Greyfoot, who was a famous medicine man, had a shield, but Rhoda never saw it. "They were very precious about them," she said.

Painted shields usually had power, and the designs symbolized that power. If a young man wanted a new shield endowed with power and was willing to encumber himself with all the burdens and limitations that power imposed, he had three choices for obtaining it. He could ask a man who had a medicine shield for a share of his power, he could go on a vision quest himself to get instructions for the design from a spirit source, or he could ask a medicine man to procure a design for him.

In the first case, the young man would visit the owner of a medicine shield and smoke with him. Not until the pipe had been smoked would he make his request, for, having smoked with him, the shield owner must grant the favor he asked. The donor gave him some power, but he still retained his own power, too. The young man then had his shield painted by the donor as an exact duplicate of his own. If, however, the young man received instructions for the design from a spirit source, he would ask a "good artist" to paint his shield according to the vision. As for the third possibility—asking a medicine man to procure a design for him—Post Oak Jim gave the following account:

« « « A boy brought his shield to a peyote meeting and asked the leader for advice. He smoked and asked assistance. He was told to leave the shield by the door at the side of the fire tender.

After the midnight water ceremony the leader took the shield, put cedar on the fire, held the shield over it, and shook it. He gave it to the boy, who was sitting on the south side. He took the shield and made a circle. The leader said he would have directions for him in the morning, and the boy thanked him. [The leader can give directions at a meeting or afterwards.]

In the morning he told the boy to bring an artist and he would dictate the design to him. "The design will be all right," he said, "so don't be afraid. If you want to know about it, go to a lonely place some night, and the shield will tell you all about it."[20] » » »

[20] Informant: Post Oak Jim.

The Comanches

753 injurious to the child or its family, however. Post Oak Jim was given
551 one of these at first.

He was taken by his mother and father to a warrior for his first name. Later he became restless and cried all night, until at last his
753 parents took him to another brave to find out what was wrong.
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539 « « « "That deed was false," he told them. "That fellow has no real war deeds. He can't do anything."

Then they circled his tipi and asked him for a new name for me.

"Come back in the morning," he directed them. "I cannot give it at this time of day."

In the morning my grandmother took me down before sunrise.

"Do not enter my tipi," the warrior called out. "Stay out there and look at the rising sun." He was fixing himself in his war regalia. Just as the sun arose, he came out with his spear in hand. He walked south and east of the tipi and stood facing the newly risen sun.

"You, Sun," he cried, "you cannot harm me. This thing I did was true. You, Earth, have seen me. The Big Bird [Eagle] has seen me. You cannot dispute my word. On the war path we saw the enemy on a hill. We charged and my companions outran me, for I was a poor man and my horse was slow. I was the last to come up to the battle place. My friends were doing nothing. They just sat there. I asked them what was the matter. They said the enemies on the hill were too strong for them to attack them. I went right in and charged them. I killed a man with a spear. We went home and had a Victory Dance."

He turned and came back to where my grandmother was holding me in her arms.

"His name is going to be *ɔβɔyβita*—Group of Men Standing On A Hill," he said.[3] » » »

551 There was a tendency for formal names to belong to a family as a sort of property. Names might be derived from some closely connected circumstance, event, or happening, trivial or otherwise; or they might reflect some experience of the godparent. The male child might be called by some term expressive of the pride or affection of

[3] Informant: Post Oak Jim.

The Comanches

776 825 Sometimes when they were ceremoniously smoking, after puffs had been blown to the Great Spirit, Sun, and Earth, a puff was blown to a near-by buffalo skull with a prayer that it provide the people with meat to eat and skins for their lodges and clothing. At times they prayed to the buffalo in general to range where hunting would be good.

Sometimes buffalo talked to a person. Although in Cheyenne mythology it was only the buffalo male that talked, in Comanche mythology it could be either male or female, old or young. A buffalo might turn into a human being and through its supernatural power reveal the location of the herd to the people or otherwise perform good deeds. A Comanche story which has survived not only is interesting but explains how the guardian spirits functioned through the medium of the buffalo.

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« « « Once when a party of Comanches went on a buffalo hunt, they were accompanied by a young boy. He was a handsome child, and his family, who were well-to-do, dressed him in the finest regalia and provided him with the best of equipment and a swift horse. When the hunters charged and scattered the herd, the boy selected and followed a small group which contained a beautiful young calf. The boy selected this buffalo for his kill. His first arrow hit beneath the lowest rib. He shot again, and again his arrow found its mark, but the buffalo did not fall. The boy decided to retrieve his arrows, but the buffalo ran into a stream and stopped in the middle of it. The boy would not go into the water because he did not wish to spoil his fine clothes, so he abandoned the chase.

Ordinarily a buffalo shot as this one had been would die, but through its supernatural power the young buffalo maintained life, as it had fallen in love with the boy. It rejoined the herd and in time gave birth to a calf. The boy by means of the two arrows was father of the calf. The other members of the herd would not play or associate with the calf. The calf noticed that the other calves stood around their mothers and fathers, and he wondered about his father. When he asked his mother about his father, she explained to him that his father was "one of those who eats us, and it was I who desired that he be your father." The calf then insisted on seeing him, even after

3: Wallace & Hoebel E-4, 5 (1933, 1945) 1952
NO6 Comanche NO6

his mother warned that they would be killed should they upon the long journey meet scouts from his father's people. They traveled by night, and after many days came in sight of the village. The mother told the calf to do as she did. She rolled herself about on the ground, and there stood a woman dressed in a buffalo-robe with peg holes or eyelets about the edges. The calf rolled on the ground and became a handsome boy, wrapped in a beautiful yellow calf robe. Then the woman told the boy to go forward to the center of the village; there he would find his father and his relatives in his tent. The boy found everything just as his mother had said, and told his father his story. His father remembered the incident, and asked for the boy's mother. They went for her, and the father said that both were to live in his house. The woman returned the two arrows to the father and cautioned him not to drink from any stream except as she directed.

The people in the village were starving. As soon as the buffalo woman learned of this, she took a piece of dry meat and fat and gave it to the man. Although the portion was small, he satisfied his appetite without consuming it all, and passed the remainder to another. When they had all eaten their fill, a portion of the dry meat still remained. When the father again spoke to the buffalo woman about the plight of the tribe, she directed every family to pack a parfleche as if it were full of dry meat. When morning came the parfleches were full of dry meat. After they had again eaten, she directed them to break camp and follow her. She led them to a herd of buffalo, and they made a rich killing. They were aware that the strange woman was the cause of their success; also they noticed that neither she nor the calf boy ever ate.

Some time had passed, and the Comanches were prosperous. One day the father of the buffalo calf, while traveling across the prairies, became very thirsty. He remembered the warning given him by the woman, but thought he would merely wet his mouth. As he did so, there occurred a great confusion in the camp, and the people saw the woman and the boy, who had been instantly transformed into a buffalo cow and calf, fleeing from the camp. The father was very sad, for the woman had made him very prosperous through her supernatural power. Likewise, the people were sad, for they had learned to love the buffalo woman and the calf-boy."[15] » » »

3:Wallace & Hoebel E-4, 5 (1933, 1945) 1952
NO6 Comanche NO6

Government and Law

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A heroic and possibly legendary story of the making of a war chief in the Water Horse band, full of the flavor of the Comanches, was told by That's It. It reveals his influence and reflects Comanche marital and legal attitudes.

« « « There were two young brothers about sixteen and twenty-five years old. Neither was a medicine man.

In the old days lots of trouble began over women. The oldest brother was out wandering about the camp one day when he met a young woman coming down a cow trail. She proposed to him that they go on the warpath. They had seen each other at the dances; she wanted him and had plotted the meeting.

"I am a young man," he rebuffed her. "I take orders only from my people. You are beautiful and married. If we do this thing, there will be trouble."

Later she accosted him in the same spot.

"For a young man, you're an awful coward," was her taunt.

This made him kind of sore. He answered her, "Well—you come at sundown with your stuff. I shall be here with two horses."

Her husband was in the habit of having some old men in for a smoke in the evening. He told her to clean up the tipi. When the old men were all there, he told her to bring the fire stick and then to lie down and listen.

While she was lying there, the sister of her lover came over with a rare blanket, which she slipped to her under the edge of the tipi.

After a while she told her own sister she was going out to get some air. Putting the blanket over her head, she walked right by the men smoking outside.

One of them remarked, "My, there goes a boy with a beautiful blanket."

She met her lover at the rendezvous and they made their get-away.

In the morning her husband missed her. He went up to the boy's tipi and asked his father where the lad was. He got the answer that they did not know; he had not been in all night.

"Well," said this man, "he has run off with my wife." The father told him he was sorry, and the husband went away.

Later on, when nothing was seen of the couple, the husband came back again.

3: Wallace & Hoebel E-4, 5 (1933, 1945) 1952
NO6 Comanche NO6

701
539

"What is it you want," he was asked.

"I want *nanɛwɔkə* (damages)," he declared.

The father agreed to this, telling him that he could have his pick of all their herd. The younger brother gave his assent, too, saying, "That is all right, if only you leave my favorite."

The husband laughed, "That's just the very horse I want."

"Well, in that case, it's just as good as yours. But I won't give it up until my brother comes back."

His mother pleaded the same thing, so finally the husband agreed to let the whole matter of the settlement rest until the elder brother returned.

Before long a war party was being organized.

The youngest brother wanted to go to war. He was a strong young man. It was time, he thought, to show his worth to the people.

He went to his father, telling him of the feeling he had, saying that he wanted to go with the fighters on the raid. His father was glad that his son had such thoughts. "It is good," he said. "And furthermore, my son, I will give you a powerful pony with which to meet our enemies. You shall have a good mule to ride upon the trail, for you must respect your pony. He must be ridden only in battle. Ride upon the mule and lead the pony by its halter until the proper time. When you get to the territory of our enemies it will be time. Leave your mule and get on that pony. Ride him hard like you were meeting the enemy. Do this a short way and stop. Rest! Charge again. Rest once more. Do this four times, my son. Do this, and you will have a pony which will never tire. It will be a famous war pony among the people."

When the boy did these things the people wondered, but it was as his father had told him.

A couple of nights later they set up a camp, and the leader put a scout upon the hill to look for enemies. When he got there, he saw two tipis on the other side. He turned back and came zigzagging down the hill. When the war party saw him making the signal, the fighters ran for their horses, grabbing their spears and stringing their bows. The scout came in to report to the chief. He had seen two men returning to the tipis; it seemed as though they had seen him as he turned to leave the hilltop.

3:Wallace & Hoebel E-4, 5 (1933, 1945) 1952
NO6 Comanche NO6

The mounted warriors were off in a pell-mell rush about the hill. They came out there in the open. Yes! There they went. Three families of the enemy were scudding away in flight—like rabbits. The women were in front. The three men were riding behind them to cover their flight. Down on them the Comanches rode. One of the enemies had a fast horse. He circled back and forth trying to keep off the Comanches. Around he came. The boy on his war pony drove at him, his spear in hand. The enemy fell from his horse dead. The other two jumped from their horses; they began shooting with guns. The young Comanche turned his pony on them; in an instant he speared them both. It was over like that. He turned then and looked about. There were the dead enemies. Way back, the Comanches were coming strung out in a line. The fast ones were ahead, but his pony had left them far behind. The first man up hit all the victims and cried, *"ahe!"* The others came and took the scalps.

It had been a successful raid, so they all turned back to the main camp. When they got there, the people held a Scalp Dance. On the next morning some fine young maidens dressed up like warriors. They went over to the young brave's tipi before he was awake. They did the Shakedown Dance there and sang the songs. The boy's father came out. He knew what they were there for. He was proud of his son, so he gave these girls what they wanted. He gave them two horses.

The next time the boy went with a war party he was its leader. They were going west. When they got to the enemy territory, he got on his pony and worked it as he had before. After a while they came face to face with a party of Utes out looking for trouble, as they were. There was pause while the two lines stood facing each other.

Then the boy rode out alone, circling before the waiting Utes. The Ute chief came out and chased him back.

"Now," said the youth to one of his followers, "you do as I have just done." Then he waited. When the Ute chief came chasing that Comanche, the young leader dashed down on him and killed him with his spear. That was his strategy. With a yell, he rode straight into the rest of the Utes. He killed two more of them—like lightning. When his fighters saw his brave example, they followed him in. The Utes broke and fled. It was too much for them. Our people chased

3: Wallace & Hoebel E-4, 5 (1933, 1945) 1952
NO6 Comanche NO6

701 ● 539 them a long way. Lots of them were killed, but the rest got away. After a while, when the Comanches got tired, they turned back. They scalped the dead bodies of the enemy and took what they wanted besides.

The people were pleased when they got back to the camp with their great deeds. They had a big Victory Dance, celebrating almost until morning. The young girls came again to give a Shakedown Dance; the boy's father gave them three horses.

Later on the warriors gave a Horse Dance. It was a sign they were going on a raid. The boy was with them. This time they had a battle with the Osages. The enemy had three chiefs to lead them; they were out in front, so the young boy charged, killing them all. A regular dog fight followed. But the Osages were without their chiefs, so they could not last very long. When it was over the Comanches cut off the roaches of the Osages for scalps.

The people gave dances just as before. This time the boy's father gave away four horses. Three years had passed. The boy was now a young man of great renown. He was a mighty fighter, a killer of chiefs.

The wearers of the war bonnets held a meeting about him. They talked about the famous things he had done. It was decided the young man should be raised to the status of war chief.

They got ready and set up a buffalo-hide tipi painted over with white clay. The people knew they were going to make a war chief of the young man. He was only nineteen years old, but he was very brave.

They laid buffalo robes and blankets on the smooth floor for the warriors to sit upon; all was ready.

The wearers of war bonnets were first to enter. The bravest went in first; the others followed after. They turned to the left as they passed through the entrance, walking all the way about the tipi until the first one came to the place at the right side of the door. They came in until they lined the edge of the floor. The leader sat at the west side. Then they waited for the young man.

When his turn came he went through the door of the tipi and walked to the left until he came to a vacant space at the side of the leader. The leader got up to address the warriors. He repeated everything the brave had done, closing his speech with these words,

3: Wallace & Hoebel E-4, 5 (1933, 1945) 1952
NO6 Comanche NO6

701
539

"This young man has done enough brave deeds. He is honorable and brave. He shall be one of us. He is as brave as any of us and we make him one of us. What is more, I honor him ahead of myself. Hereafter, he is chief in my stead."

Turning to the young man, he took in his hands a fine war bonnet with two rows of feathers as a special honor. Putting the bonnet on the boy's head, he said to him, "This is nothing but a bunch of feathers given by your friends."

The boy was now a war chief. Because the leader had made him chief in his stead, the young warrior walked right to the place to the north of the door and took his seat. The newest member usually had to sit at the end of the line to the south of the door, but he was the greatest fighter they had ever had.

Then it was over. The young war leader rolled up his blanket and walked out; the others followed him.

Ten years later (he was then twenty-nine), he led another big raid—this time to the Mexican border. They attacked a small camp beside an elbow-shaped hill. What they did not notice was that there was another camp—a big one—around the crook of the elbow. They met a lot more resistance than they expected. The Comanches were driven off, their leader surrounded and forced into a draw. He fought fiercely and killed a good many of the enemy until they went away and left him. He was himself shot in the legs.

After he had recovered his strength, he followed slowly after his companions. He traveled eleven days, but could not find them. The eleventh day, he put in at a creek at sunset. He climbed a hill to look about. On the other side he saw some horses and located the smoke from a fire. Leaving his horse behind, he stole up on the lone lodge—a brush hut. He listened and heard a man speaking to a woman. Their talk was Comanche!

He took off his weapons and walked up to them. The man greeted him. He invited him in; he fixed him up with new clothes and gave him a blanket to sit on. This man was an old man; he was living out all alone with his family. He was glad to have some one to talk to him. Supper was served up right away. When it was finished he said, "Now we'll tell stories."

The chief remarked that his host had been telling his wife that

3: Wallace & Hoebel E-4, 5 (1933, 1945) 1952
NO6 Comanche NO6

701
539

he was going to shoot a hawk to get some feathers for their boy. "Well, I have some feathers over there in my bundle. Go get him some."

The man was pleased with this offer, and he told his wife to get some of them. When she opened the visitor's bag, he was surprised at all the war materials in it; he saw he had a war chief with him. He wanted to know who he was, so he asked his guest for the name of his father.

"Well, my father is nobody," was the reply he received. "But I got these feathers"—and then he told of all his war deeds that his feathers represented. He also told how his brother ran away.

Then this lonely man knew that here was his own brother. They were happy to be together again.

The older brother asked what had been done about the *nanɛwɔkə* for the wife he had. He learned that it had never been settled because he had never come back to the band. Now was the time to go back.

Together with his younger brother, the chief, he started back to look for their people. His wife and children were with them.

When, at last, they approached the camp, they were met by a lookout. He told them to wait where they were while he rode into the camp to warn their parents. The chief had been given up for dead; his family was in mourning for him. His mother fainted when she heard the good news, but she recovered and washed the caked blood from her gashes. She dusted herself all over with red powder. She was overjoyed.

Then the two brothers came in; after thirteen years the family was reunited. The old man, the father, traded four horses for two large tipis—he got them from a Kiowa who was present. These were the new homes for his sons.

They were waiting for the old man, whose wife the elder brother had stolen, to come up and collect that *nanɛwɔkə*. They wondered why he did not come.

The younger brother, the great chief, told his older brother he would have to give his wife back. "If you can't get another wife, I shall take care of your children myself."

Their mother talked to the older brother.

"Your brother is a big war chief now," she admonished him. "What he says must go."

3: Wallace & Hoebel E-4, 5 (1933, 1945) 1952
NO6 Comanche NO6

So they sent down for the old man to come up. He did not want to go, but one of his wives urged him into it—he now had four wives.

The young chief dictated the whole thing. When the old man came into the tipi he told him to sit between his brother and his wife. The old man hesitated. He was afraid.

"It is all right," he was assured by the elder brother.

When he was seated, he hugged the children and was very pleased.

"We are going to give you back your wife," the chief told him, "Tomorrow when you come back, we shall have a feast here. Bring one of your wives. Then when we have eaten, you can take this woman and her children to your lodges."

The old man and the woman were not as one once again until they were on their horses and ready to go the next day.

Thereafter the old man told the two brothers to pitch their tipis back of his. "We are brothers now. My wives are yours any time you want. Just for the asking." » » »

On the raid or warpath the leader of a war party was in supreme control of all the activities of his followers as long as they remained in his party. With so loose and voluntary a collection of personnel, disobedience might be expected, but a warrior seldom refused to obey his leader. It was said that a brave leader never asked of his men what he himself would not readily do. Each knew this. Each knew, too, that disobedience might bring disaster to the party. The leader did not use force or punishment. If a man did not trust the ability and wisdom of the war leader, either he did not join or he separated himself from the party. A warrior followed only the leader in whom he had confidence; when he lost confidence, he withdrew from that leader's sphere. This, be it noted, was also the procedure when a man and his friends did not like the way in which things were being run in the band in times of peace.

The powers of the war chief included determining the objectives of the raid, designating the scouts, deciding upon the camping places and periods of rest, appointing the cook and water carriers, formulating the general tactics of attack, ordering the expedition to turn back, making a truce with the enemy, and dividing the booty.[9]

[9] Informant: Yellowfish; see also Hoebel, *The Political Organization and Law-Ways of the Comanche Indians*, 25.

3: Wallace & Hoebel E-4, 5 (1933, 1945) 1952
NO6 Comanche NO6

The Comanches

X 648
728

impressive eloquence and beauty. (Knowing that they would likely have to speak in public council at some time, the Comanches had trained themselves to speak well. Before delivering a speech, if there were opportunity, the speaker spent much time in preparation and rehearsal.) He represented himself as a man of peace, but he made it understood that he wanted no encroachment of either red men or white men upon the vast expanse of territory south of the Arkansas River which he considered his own. He did not want it disfigured by soldiers' camps and "medicine homes." His country was small enough already. There was time enough to consider reservations and the building of homes when the buffalo were gone, and there were plenty of buffalo if only enough to supply the Indians' needs were killed. As to trusting to the agents for food, he had no confidence in that. He called attention to the "white" Indians, those who had come in contact with the whites and had made treaties in accord with white man's wishes. Formerly they had been powerful, but now they were weak and poor. He had little respect for them, for "They are an old dirty, inefficient-looking set, hardly capable of managing their own affairs," who had degenerated to the point where the Comanches had no desire to associate with them. The speech of Ten Bears, of the Ute peace episode, who spoke for the Comanches at the Council of Medicine Lodge Creek in 1867, may well be given in full, not only because it presented the case of the Comanche well and forcibly, but also because it is a masterpiece of oratory that would be a credit to one trained in the classroom.

X 648
728
● 539

My heart is filled with joy when I see you here, as the brooks fill with water when the snows melt in the spring; and I feel glad as the ponies do when the fresh grass starts in the beginning of the year. I heard of your coming when I was many sleeps away, and I made but few camps before I met you. I knew that you had come to do good to me and to my people. I looked for benefits which would last forever, and so my face shines with joy as I look upon you. My people have never first drawn a bow or fired a gun against the whites. There has been trouble on the line between us, and my young men have danced the war dance. But it was not begun by us. It was you who sent out the first soldier

3:Wallace & Hoebel E-4, 5 (1933, 1945) 1952
NO6 Comanche NO6

648X
728
539

and we who sent out the second. Two years ago, I came upon this road, following the buffalo, that my wives and children might have their cheeks plump and their bodies warm. But the soldiers fired on us, and since that time there has been a noise like that of a thunderstorm, and we have not known which way to go. So it was upon the Canadian. Nor have we been made to cry once alone. The blue-dressed soldiers and the Utes came from out of the night when it was dark and still, and for camp-fires they lit our lodges. Instead of hunting game they killed my braves, and the warriors of the tribe cut short their hair for the dead.

So it was in Texas. They made sorrow come in our camps, and we went out like the buffalo bulls when the cows are attacked. When we found them we killed them, and their scalps hang in our lodges. The Comanches are not weak and blind, like the pups of a dog when seven sleeps old. They are strong and far-sighted, like grown horses. We took their road and we went on it. The white women cried and our women laughed.

But there are things which you have said to me which I do not like. They were not sweet like sugar, but bitter like gourds. You said that you wanted to put us upon a reservation, to build us houses and make us medicine lodges. I do not want them. I was born upon the prairie, where the wind blew free and there was nothing to break the light of the sun. I was born where there were no enclosures and everything drew a free breath. I want to die there and not within walls. I know every stream and every wood between the Río Grande and the Arkansas. I have hunted and lived over that country. I live like my fathers before me and like them I lived happily.

When I was at Washington the Great Father told me that all the Comanche land was ours, and that no one should hinder us in living upon it. So, why do you ask us to leave the rivers, and the sun, and the wind, and live in houses? Do not ask us to give up the buffalo for the sheep. The young men have heard talk of this, and it has made them sad and angry. Do not speak of it more. I love to carry out the talk I get from the Great Father. When I get goods and presents, I and my people feel glad, since it shows that he holds us in his eye.

3: Wallace & Hoebel E-4, 5 (1933, 1945) 1952
NO6 Comanche NO6

The Comanches

X 648
728
● 539

If the Texans had kept out of my country, there might have been peace. But that which you now say we must live in, is too small. The Texans have taken away the places where the grass grew the thickest and the timber was the best. Had we kept that, we might have done the things you ask. But it is too late. The whites have the country which we loved, and we only wish to wander on the prairie until we die. Any good thing you say to me shall not be forgotten. I shall carry it as near to my heart as my children, and it shall be as often on my tongue as the name of the Great Spirit. I want no blood upon my land to stain the grass. I want it all clear and pure, and I wish it so that all who go through among my people may find peace when they come in and leave it when they go out.[84]

X 648
728

After both the Indians and the whites had talked too much and told a good many lies along with a great deal of truth, the treaty would be drawn and signed by the white men. The Indians made a mark opposite their names, which were phonetically written, after a fashion, by the white men. Yet there is no evidence to indicate that the Comanches were ever convinced that it was best for them to sign. Presents were distributed and the council ended. The Comanches returned to their buffalo tipis and the whites to their cabin homes, but neither had any confidence that the other would do what had been promised.

[84] Ten Bears, Comanche chief, "Speech," October 20, 1867, "Record Copy of the Proceedings of the Indian Peace Commission Appointed under the Act of Congress Approved July 20, 1867" (MS, National Archives, Office of Indian Affairs, Washington), I, 104.

12: Canonge L-5 (ca. 1950-1955) 1958 N06 Comanche N06
Oklahoma

I

539 1. soobe?ʌʌkʌtsa?$_1$ rʌʌ$_2$ su?ana$_3$ u$_4$ piabʌhʌwahtʌkʌ$_5$ tʌ?-rikúu?nʌʌ$_6$ sockʌniba?i$_7$. 2. surʌʌkʌse?$_1$ narahka?witsi$_2$, nʌkʌbʌ́ni$_3$. 3. sunikʌse?$_1$ urii$_2$ nayʌkwibʌniku$_3$, oha?ah-nakatʌ$_4$ urʌʌkʌ$_5$ bitʌnu$_6$. 4. surʌkʌse?, --mʌnʌkia$_2$ nʌ-kʌbʌ́ni?— 5. —haa$_1$,— mekʌse?$_2$ surʌʌ$_3$. 6. surʌkʌse?$_1$ oha?ahnakatʌ$_2$. —mʌi$_3$ nahubiyaaru?i$_4$ nʌ?$_5$.— mé$_6$ urii$_7$ niikwiiyu$_8$. 7. —mʌʌ$_1$ kahni$_2$ nʌʌ?ka$_3$ kʌhtaaku$_4$ tsahtʌ-mi?inu$_5$. 8. tai$_1$ nʌhkaru?ika$_2$.— 9. —haa$_1$.— mekʌse?$_2$ surʌʌ$_3$. 10. —kimʌbʌniika$_1$, kimʌbʌniika$_2$.— mekʌse?$_3$ surʌ$_4$ oha?ahnakatʌ$_5$. 11. —nʌkʌtsi$_1$ nʌʌ?ka$_2$ nahma$_3$ mo-?otsaaihtsi$_4$, sʌmʌ?ʌ?tsumfhkina$_5$.— 12. surʌkʌse?$_1$

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1. Long ago$_1$ it is said$_2$ somewhere there$_3$ in the big prairie$_4$ s, prairie dogs$_6$ had a town$_7$. 2. Those ones$_1$, having gathered together$_2$, were dancing much$_3$. 3. As$_1$ they$_2$ were continuing$_3$ that way$_1$, coyote$_4$ arrived$_4$ among them$_5$. 4. That one$_1$ (said), —You all$_2$ are dancing$_3$?— 5. —Yes$_1$,— they$_2$ said$_3$. 6. That$_1$ coyote$_2$ said to$_4$ s them$_7$. —I$_3$ will sing for$_4$ you all$_5$.— 7. —All of you$_3$ shut$_5$ your$_1$ house$_2$ tightly$_4$. 8. We$_1$ will dance$_2$.— 9. —Yes$_1$,— they$_2$ said$_3$. 10. —All keep coming$_1$, all keep coming$_2$,— said$_3$ that$_4$ coyote$_5$. 11. —All of you$_2$ dancing$_1$, holding hands$_4$ with each other$_3$, come with your eyes tightly closed$_5$.—

Comanche Texts

wihnu$_2$ urii$_3$ nʌkʌrʌkika$_4$, surʌ$_5$ piahuuhpihta$_6$ yaarʌ$_7$, 539
sʌkwenaisʌ$_8$ urii$_9$ wʌhtókwʌkina$_{10}$. 13. sʌmʌ?kʌse?$_1$
urʌʌmatʌ$_2$ tasʌkʌpunihtsi$_3$, oha?ahnakati$_4$ buninu$_5$.
14. surʌkʌse?$_1$, --tunehtsʌʌka$_2$ 15. tai$_1$ wʌhtokwʌkitʌ$_2$
ma?$_3$ -- 16. surʌʌkʌse?$_1$ pʌʌ$_2$ kahnikʌhu$_3$ turunehtsʌnu$_4$.
17. pʌʌ$_1$ muhyi$_2$ urii$_3$ mʌnihkakusʌ$_4$ surʌ$_5$ oha?ahnaka-
tʌ$_6$ sooti$_7$ wʌhtókwenu$_8$ 18. surʌkʌse?$_1$ wihnu$_2$ piakoh-
toohtsi$_3$, surii$_4$ tʌ?rikúu?nii$_5$ kusíwʌhpimanu$_6$ 19. pʌ$_1$
wʌhtokwe?nii$_2$ suurʌ$_3$ sukʌhu$_4$ tsaahtʌhkanu$_5$.

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12. Then$_2$, as$_4$ they$_3$ began to dance$_4$, that one$_1$, takes$_7$ a big club$_6$, from one end$_8$ /that one$_5$/ came[1] clubbing$_{10}$ them$_9$. 13. One$_1$ of them$_2$ peeping$_3$ saw$_5$ the coyote$_4$. 14. That one$_1$ (said), --Everyone run$_2$. 15. He$_3$ is coming clubbing$_2$ us$_1$.-- 16. Those ones$_3$ ran$_4$ to$_2$ their$_2$ houses$_3$. 17. As$_4$ they$_3$ are still unable$_6$ (to open) their$_1$ door$_2$, that$_5$ coyote$_4$ clubbed$_8$ many$_7$. 18. Then$_2$ that one$_1$ making a big fire$_3$, roasted in ashes$_4$ those$_4$ prairie dogs$_5$. 19. There$_4$ that one$_3$ ate good of$_5$ his$_1$ clubbings$_2$.

[1]In the article, Voiceless Vowels in Comanche, Canonge, IJAL, Vol. 23, No. 2, April, 1957, under 1, Contrast in Identical Environment, the last sentence should be amended to say that the morpheme comprised phonetically of stem final unvoicing has the semantic implication of 'stem meaning resulting in or occurring simultaneously with action indicated by the following morpheme'. In the article, wʌhtókwʌkina would have been translated 'clubbed and came on'. Actually, a translation 'came clubbing'or 'clubbing as he came' is entirely legitimate. [119]

12: Canonge L-5 (ca. 1950-1955) 1958 NO6 Comanche NO6
Oklahoma

II

599 1. soobe?ʌkʌtsa?$_1$ rʌa$_2$ kuyunʌí?nʌʌ$_3$ bisikwanúu?ibʌni$_4$. 2. suni$_1$ uríi$_2$ nayʌkwibʌnikukʌse?$_3$ oha?ahnakatʌ$_4$ urʌʌkʌ$_5$ bitʌnu$_6$. 3. surʌkʌse?$_1$. --tamihtsi?benihtʌhtsi?nʌʌ$_2$ hina$_3$ mʌnʌ$_4$ hanibʌ́ni?$_5$?-- 4. surʌʌkʌse?$_1$. --pisikwanúu-?ibʌnitʌ$_2$ nʌnʌ$_3$.— 5. surʌkʌse?$_1$ oha?ahnakatʌ$_2$. --mʌ-mʌma?ai$_3$ nʌ?$_4$ bisikwanúu?itu?i$_5$.— me$_6$ yʌkwiiyu$_7$. 6. --haa$_1$ — mekʌse?$_2$ surʌʌ$_3$. 7. surʌkʌse?$_1$ nah$_2$ hʌʌsʌ$_3$ urʌʌmʌ?ai$_4$ pisikwanúu?itsi$_5$. wihnu$_6$ me$_7$ yʌkwii-yu$_8$. 8. --orʌtsa?$_1$ raa$_2$ haitsi$_3$ pʌnʌ$_4$ akʌnaa$_5$ pisi-kwanúu?i$_6$.-- me$_7$ u$_8$ niikwiiyu$_9$. 9. surʌkʌse?$_1$. --nʌha?$_2$?— 10. --haa$_1$ — mekʌse?$_2$ suurʌ$_3$. 11. urʌʌkʌhʌ$_1$ u$_2$ yuhu-wehkipʌ$_3$ wihnu$_4$ surʌ$_5$ pisikwanúu?inu$_6$. 12. surʌkʌse?$_1$

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1. Long ago$_1$ it is said$_2$ turkeys$_3$ were sliding much$_4$. 2. As$_3$ they$_2$ were continuing$_3$ that way$_1$, coyote$_4$ arrived$_6$ among them$_5$. 3. That one$_7$ said$_1$, --Dear little brothers$_2$, what are$_3$ you all$_4$ doing so much$_5$?— 4. Those ones (said)$_1$, —We$_3$ are sliding much$_2$.— 5. That$_1$ coyote$_2$ said$_4$ $_7$, —I$_4$ will slide$_5$ with you all$_3$.— 6. —Yes$_1$,— those ones$_2$ said$_3$. 7. Sliding$_5$ with them$_4$ just$_2$ a few times$_3$, that one$_1$ then$_6$ said$_7$ $_8$. 8. —That one$_1$ our$_2$ friend$_3$ himself$_4$ slide$_6$ first$_5$, (he) said$_7$ $_9$ to him$_8$. 9. That one (said)$_1$ —Me$_2$?— 10. —Yes$_1$,— said$_2$ that one$_3$. 11. Then$_4$ that one$_5$, the fattest to be found$_2$ $_3$ of them$_1$, slid down$_4$. 12. Then$_3$ that one$_1$ hit$_2$

539

Comanche Texts

wihnu$_2$ ok^hu$_3$ paak^hu$_4$ wʌhtʌ́kwanu$_5$, nahúbiniiyu$_6$. 13. surʌk^se?$_1$, —aná$_2$.— meh$_3$. 14. surʌʌk^se?$_1$, —hakani$_2$ ʌnʌ$_3$ nahánu$_4$?— 15. surʌk^se?$_1$, —namar^ni?$_2$ nʌ?$_3$.— me$_4$ yʌkwihtsi$_5$, nahúbiniiyu$_6$. 16. surʌk^se?$_1$ wihnu$_2$ rʌyaainu$_3$. 17. surʌk^se?$_1$ oha?ahnakatʌ$_2$ usʌ$_3$ pʌma$_4$ u$_5$ nabiso?aru?iha$_6$ mutsip^ha$_7$ huuhpihta$_8$ pʌhtu$_9$ u$_{10}$ pisikwanúu?itu?itu$_{11}$ u$_{12}$ tsi?nikanu$_{13}$. 18. surʌk^se?$_1$ wihnu$_2$ oha?ahnakatʌ$_3$ piayakenu$_4$. —nohi?$_5$ tʌtaatʌ$_6$ taa$_7$ haitsi$_8$ namar^ninu$_9$.— me$_{10}$ yʌkwiiyu$_{11}$. 19. surʌk^se?$_1$ wihnu$_2$. —tanʌ$_3$ hakanihku$_4$ ma$_5$ hani$_6$?— me$_7$ yʌkwiiyu$_8$. 20. —tanʌwitsa$_1$ nah$_2$ baak^hu$_3$ ma$_4$ wihinu$_5$.— 21. surʌʌk^se?$_1$. —haa$_2$ — meh$_3$. 22. surʌk^se?$_1$ wihnu$_2$ suni$_3$ uhka$_4$ bʌi$_5$ mʌʌhka$_6$. —miaru?i$_7$ nʌ?$_8$.— me$_9$ yʌkwiiyu$_{10}$. 23. surʌk^se? wihnu$_2$ hunu?bʌhoiki$_3$ nuhkínu$_4$. so?ana$_5$ bʌ$_6$ tʌrʌe?tʌʌk^$_7$ bitʌnu$_8$. 24. surʌk^se?$_1$. —obotika$_2$ hunu?ruti$_3$ noo$_4$ hina$_5$ tuhanikiti$_6$ okwehkiti$_7$ puhwaihbʌʌni$_8$.— me$_9$ urii$_{10}$ niikwiiyu$_{11}$. 25. surʌʌk^se?$_1$ u$_2$ tʌrʌe?tʌʌ$_3$, —ap^$_4$ ohtotsa?$_5$ hini$_6$ tuhupitʌ$_7$ okwehkitʌ$_8$.—

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there$_3$ in the water$_4$. (and) was groaning$_5$. 13. That one$_1$ said$_2$. —Ouch$_3$.— 14. Those ones$_1$ (said), —What$_2$ happened to$_4$ you$_3$?— 15. That one$_1$, saying$_{4\ 5}$, —I$_3$ hurt myself$_2$.— was groaning$_6$. 16. Then$_2$ that one$_1$ died$_3$. 17. That$_1$ coyote$_2$ placed$_{13}$ it$_{12}$, a sharp$_7$ stick$_8$, along the place$_9$ he$_{10}$ will slide$_{11}$, what [sic$_6$] that$_3$ he$_5$ will stick himself$_6$ (in sliding) with it$_4$. 18. Then$_2$ that$_1$ coyote$_3$ cried loudly$_4$. —Our$_7$ very$_8$ poor$_6$ friend$_9$ hurt himself$_9$.— (he) was saying$_{10\ 11}$. 19. Then$_2$ that one$_1$ said$_{7\ 8}$, —What are$_4$ we$_3$ to do to$_6$ him$_5$?— 20. —We ought to$_1$ just$_2$ throw$_5$ him$_4$ in the water$_3$.— 21. Those ones$_1$ said$_3$. —Yes$_2$.— 22. When$_4$ they$_5$ did$_6$ thus$_3$ to$_2$ that one$_1$, then$_2$ that one$_1$ said$_{9\ 10}$. —I$_8$ will go$_7$.— 23. Then$_2$ that one$_1$ ran$_4$ around the creek$_3$, arrived$_5$ somewhere$_6$ among$_7$ his$_8$ children$_7$. 24. That one$_1$ said to$_{9\ 11}$ them$_{10}$, —Over there$_2$ along the creek$_3$ look much for$_8$ something$_{4\ 5}$ black coming$_6$ /coming/ floating$_7$.— 25. Those one$_1$, his$_2$ children$_3$, said to$_{9\ 11}$ him$_{10}$, —Father$_4$, along there$_8$ something$_6$ is black$_7$, is

Coyote Stories

539 me$_9$ u$_{10}$ niikwiiyu$_{11}$. 26. surʌkʌse?$_1$ ukʌhu$_2$ mi?anu$_3$. 27. pina$_1$ surʌ$_2$ piabuhitóo?$_3$ si?ana$_4$ okwehkina$_5$. 28. surʌkʌse?$_1$ makʌhu$_2$ weehtsi$_3$, u$_4$ yaanu$_5$, pʌ$_6$ kahnikʌhu$_7$ mi?anu$_8$. 29. piakohtoohtsi$_1$, sihka$_2$ kuyunîi?a$_3$ bahtsino?itsi$_4$. u$_5$ ku?inʌbʌni$_6$. 30. surʌkʌse?$_1$ u$_2$ kwasʌhka$_3$, pʌ$_4$ tʌrʌe?tii$_5$ nimainu$_6$. --kimaka$_7$. tʌhkaru?i$_8$ tanʌ$_9$.-- 31. sitʌʌkʌse?$_1$ si?ana$_2$ nuraakitsi$_3$, yʌkwihtsi$_4$. tʌhkáayu$_5$. 32. urii$_1$ tʌhkakukʌse?$_2$ tʌehuhtsúu?$_3$ urʌʌba?aiki$_4$ yʌtsʌmi?arʌ$_5$. --oha?ahnakatʌ$_6$ nʌ$_7$ maaka$_8$-- me$_9$ u$_{10}$ niikwiiyu$_{11}$. 33. surʌkʌse?$_1$, --hakani$_2$ ʌ$_3$ mʌʌru?i$_4$?-- 34. surʌkʌse?$_1$ wihnu$_2$ tʌehuhtsúu?$_3$, --ma$_4$ haitsinii$_5$ nʌ$_6$ narʌmu?ikatu?i$_7$.-- me$_8$ yʌkwihtsi$_9$, yʌtsʌnukwa$_{10}$. 35. surʌkʌse?$_1$ tʌehuhtsúu?$_2$ u$_3$ haitsinii$_4$ narʌmu?ikanu$_5$. 36. surʌʌkʌse?$_1$ wihnu$_2$, --meekuka$_3$ namaka?muuki$_4$; uhka$_5$ rai$_6$ bunikwatu?ika$_7$.-- 37. surʌʌ$_1$ wihnu$_2$ mi?anu$_3$. 38. surʌkʌse?$_1$ wihnu$_2$ oha?ahnakatʌ$_3$, --nʌ$_4$ rʌrʌe?tʌʌ$_5$, osʌ$_6$ hini$_7$ ohto$_8$ huhkúwʌnʌkina$_9$?-- 39. surʌkʌse?$_1$ urii$_2$ suabetainu$_3$. suhka$_4$ bʌ$_5$ ku?inapʌha$_6$

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coming floating$_8$.-- 26. That one$_1$ went$_2$ to it$_3$. 27. It is$_1$ that$_2$ big turkey$_3$ coming floating$_4$ here$_5$. 28. That one$_1$, going down$_2$ to it$_3$, took$_4$ it$_5$, went$_6$ to$_7$ his$_8$ house$_9$. 29. making a big fire$_1$, picking clean$_2$ this$_3$ turkey$_4$, roasted$_5$ him$_6$ much$_7$. 30. When$_1$ it$_2$ cooked$_3$, that one$_4$ called$_5$ his$_6$ children$_7$, --You all come$_8$. We$_9$ will eat$_{10}$.-- 31. These ones$_1$, coming running$_2$ here somewhere$_3$, sitting down$_4$, were eatings$_5$. 32. As$_1$ they$_2$ ate$_3$, a little bird$_4$ is flying$_5$ over them$_6$, said to$_7$ him$_8$. --Coyote$_9$, feed$_{10}$ me$_{11}$.-- 33. That one$_1$ (said), --What$_2$ to do with$_3$ you$_4$?-- 34. Then$_1$ that$_2$ little bird$_3$ flew off$_4$, saying$_5$, --I$_6$ will tell$_7$ his$_8$ friends$_9$.-- 35. That$_1$ little bird$_2$ told$_3$ his$_4$ friends$_5$. 36. Then$_1$ those ones$_2$ (said), --Now everyone$_3$ get ready$_4$; we$_5$ will go to see$_6$ that one$_7$.-- 37. Then$_1$ those ones$_2$ went$_3$. 38. Then$_1$ that$_2$ coyote$_3$ (said), --My$_4$ children$_5$, what$_6$ is that$_7$ along there$_8$ coming stirring up dust$_9$?-- 39. That one$_1$ recognized$_2$ them$_3$, (so) taking off$_4$ that$_5$ his$_6$ roasted meat$_7$, (he) put$_8$ it$_9$ away in

12: Canonge L-5 (ca. 1950-1955) 1958 NO6 Comanche NO6
Oklahoma

Comanche Texts

tsayumi?itsi$_7$. u$_8$ watsihtahni?inu$_9$. 40. surʌkʌse?$_1$ wihnu$_2$ 539
pʌ$_3$ tʌrʌe?tʌhtsi?nʌʌma?ai$_4$ etʌsipʌkahtu$_5$ sʌmʌna?ani?inu$_6$,
si?ana$_7$ etʌsikawo?arʌ$_8$. yakehpʌni$_9$. 41. surʌʌkʌse?$_1$ ku-
yunfi?nʌʌ$_2$ si?ana$_3$ maba?a$_4$ tobo?ihupiitʌ$_5$. 42. surʌʌkʌse?$_1$,
--haa$_2$.-- meh$_3$. --natsakʌ$_4$ ʌnʌ$_5$ taa$_6$ haitsiha$_7$ paakʌku$_8$
tsahto?itsi$_9$. si?anetʌ$_{10}$ u$_{11}$ ku?inʌbʌni$_{12}$?-- 43. surʌkʌse?$_1$
oha?ahnakatʌ$_2$. --hipe?sʌka$_3$ nʌ$_4$ nasuwatsipʌha$_5$ nʌ$_6$ ni-
nʌsútamakʌbʌni$_7$.-- me$_8$ yʌkwihtsi$_9$. piayakenu$_{10}$. 44. surʌʌ-
kʌse?$_1$ wihnu$_2$ kuyunfi?nʌʌ$_3$, --nahruku$_4$ nʌmi$_5$ nohiti$_6$,--
me$_7$ niwʌnʌtsi$_8$. bitusʌ$_9$ mi?anu$_{10}$. 45. surʌkʌse?$_1$ wihnu$_2$
oha?ahnakatʌ$_3$ surii$_4$ bʌʌ$_5$ tʌrʌe?tii$_6$. --taa$_7$ tʌhkapʌhaka$_8$
tsapʌye$_9$. tai$_{10}$ tʌhkaru?ikʌ$_{11}$.-- me$_{12}$ yʌkwiiyu$_{13}$. 46. su-
rʌʌ$_1$ tʌkʌtsi$_2$, yuu?ʌhkooinu$_3$.

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hiding$_9$. 40. Then$_3$ that one$_1$ with$_4$ his$_3$ dear children$_4$ all
rolled$_6$ around in the ashes$_5$, here somewhere$_7$ (with) ash
(on) their faces$_8$, (they) were crying much$_9$. 41. Those$_1$
turkeys$_2$ came to a stop$_5$ here somewhere$_3$ by him$_4$.
42. Those ones$_1$ said$_3$, --Yes$_2$.-- --It is reported$_4$ (that)
you$_5$, pulling$_9$ our$_6$ friend$_7$ out of the water$_8$, at this place$_{10}$
are roasting$_{12}$ him$_{11}$ much$_{12}$.-- 43. That$_1$ coyote$_2$, cried loud-
ly$_{10}$ saying$_8$ $_9$. --You all$_3$ have reminded me much of$_{6\ 7}$ the
one I had forgotten$_{4\ 5}$ some time ago$_3$.-- 44. Then$_2$ those$_1$
turkeys$_3$ went$_{10}$ back$_9$ saying$_{7\ 8}$. --That one is just$_4$ playing
with$_4$ us$_5$.-- 45. Then$_2$ that$_1$ coyote$_3$ said to$_{12\ 13}$ those$_4$ his$_5$
children$_6$, --Pull out$_9$ our$_7$ meat$_8$. We$_{10}$ will eat$_{11}$. --
46. Those ones$_1$, eating$_2$, slept unconcerned$_3$.

III

539 1. soobe?ʌʌkʌtsa?$_1$ rʌʌ$_2$ tʌehwakaré?ee?$_3$ mo?obetii$_4$ tʌ?-rikúu?nii$_5$ si?anetʌ$_6$ kohtoohkatʌ$_7$, kwasʌ́kʌbʌni$_8$. 2. uh-kakʌse?$_1$ u$_2$ kwasʌkʌbʌníku$_3$, oha?ahnakatʌ$_4$ uwaka$_5$ bi-tʌnu$_6$. 3. surʌkʌse?$_1$ oha?ahnakatʌ$_2$, —tʌtaatʌ$_3$ wakaré?ee?$_4$. hina$_5$ ʌnʌ$_6$ kwasʌ́kʌbʌni$_7$?— 4. wakaré?ee?kʌse?$_1$, —tʌ?-rikúu?a$_2$ nʌ?$_3$ kwasʌkʌbʌnitʌ$_4$. 5. ma$_1$ marʌkʌtsi$_2$ nʌ?$_3$ ma$_4$ rʌhkaru?i$_5$.— 6. oha?ahnakatʌkʌse?$_1$, —nʌ$_2$ makanu$_3$ nʌʌ?$_4$— me$_5$ yʌkwiiyu$_6$. 7. wakaré?ee?kʌse?$_1$, —ke$_2$ nʌ?$_3$,— me$_4$ yʌkwiiyu$_5$. 8. surʌkʌse?$_1$ oha?ahnakatʌ$_2$, —meeku$_3$ rakwʌ$_4$ maba?atu$_5$ nararʌʌna$_6$,— me$_7$ yʌkwiiyu$_8$. 9. surʌkʌse?$_1$ wakaré?ee?$_2$, —ke$_3$ nʌ?$_4$ runehtsʌwa?i$_5$ naahkatʌ$_6$,— me$_7$ yʌkwiiyu$_8$. 10. surʌkʌse?$_1$ oha?ahnakatʌ$_2$, —noo$_3$ nʌ?$_4$ biarʌpihta$_5$ nʌ$_6$ napema$_7$ watsʌkʌnane$_8$,— me$_9$ yʌkwiiyu$_{10}$. 11. surʌkʌse?$_1$ wakaré?ee?$_2$, —haa$_3$,— me$_4$ yʌkwiiyu$_5$. 12. sitʌkwʌkʌse?$_1$ piarʌpihta$_2$ yaahuyʌkʌtsi$_3$, ma$_4$ napema$_5$ ma$_6$ watsʌkʌ́nanu$_7$. 13. sitʌkʌse?$_1$ oha?ahnakatʌ$_2$, —kima$_3$. meeku$_4$ runehtsʌru?i$_5$ takwʌ$_6$,— me$_7$ yʌkwiiyu$_8$.

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1. Long ago$_1$ it is said$_2$ at this place$_6$ a little turtle$_3$, having a fire$_7$, (he) was roasting much$_8$ five$_4$ prairie dogs$_5$. 2. As$_3$ he$_2$ was roasting$_3$ that$_1$ much$_3$, coyote$_4$ arrived$_4$ to him$_5$. 3. That$_1$ coyote$_2$ (said) —Little$_3$ turtle$_4$, what are$_5$ you$_4$ roasting much$_7$?— 4. Turtle$_1$ (said), —I$_3$ am roasting much$_4$ prairie dog$_2$. 5. (After) finishing$_2$ it$_1$, I$_3$ will eat$_5$ it$_4$.— 6. Coyote$_1$ said$_5$ $_6$, —You$_4$ feed$_3$ me$_2$.— 7. Turtle$_1$ said$_4$ $_5$, —I$_3$ (will) not$_2$.— 8. That$_1$ coyote$_2$ said$_7$ $_8$, —Now$_3$ let us two$_4$ run a race$_4$ over it$_5$.— 9. That$_1$ turtle$_2$ said$_7$ $_8$, —I$_6$ can't$_5$ run$_5$ (I'm not) able$_6$.— 10. That$_1$ coyote$_2$ said$_9$ $_{10}$, —I$_4$ must$_3$ tie$_8$ a big rock$_5$ on$_7$ my$_6$ leg$_7$.— 11. That$_1$ turtle$_2$ said$_4$ $_5$, —Yes$_3$.— 12. These two$_1$, fetching$_2$ a big rock$_3$ tied$_7$ it$_4$ on$_5$ his$_6$ legs. 13. This$_1$ coyote$_2$ said$_7$ $_8$, —Come$_3$. Now$_4$ we two$_4$ will run$_5$.—

Comanche Texts

14. sitʌkʌse?$_1$ wakaré?ee?$_2$, —hinakia$_3$ kaabehkaru?i$_4$ ʌkihtsi?$_5$,— me$_6$ yʌkwihtsi$_7$, uwakatu$_8$ kimanu$_9$. 15. si?ana$_1$ sitʌkwʌ$_2$ nahkʌma?kʌ$_3$ robo?inu$_4$. 16. sitʌkwʌ$_1$ wihnu$_2$ runehtsʌnu$_3$. 17. sitʌkʌse?$_1$ wakaré?ee?$_2$ ma$_3$ bʌahkwa$_4$. 18. suni$_1$ bʌhi$_2$ nahami?aku$_3$, oha?ahnakatʌ$_4$ makuhpa$_5$ nuhkínu$_6$. 19. sitʌkʌse?$_1$ wakaré?ee?$_2$ noo?yahnehtu$_3$ ma$_4$ yʌwihka$_5$, pitusʌ$_6$ tʌbitsi$_7$ tunehtsʌnu$_8$. 20. sitʌkʌse?$_1$ pʌ$_2$ tʌ?rikúu?kwasʌkapʌka$_3$ bitʌnu$_4$, si?anetʌ$_5$ ma$_6$ kwasimaku$_7$ marii$_8$ tsapʌyénu$_9$. 21. wihnu$_1$ ma$_2$ bʌkahka$_3$, ma$_4$ namʌsítʌhkanu$_5$. 22. sitʌkʌse?$_1$ u$_2$ tsuhnipʌha$_3$ ʌmahpaakʌhu$_4$ wihi?eeyu$_5$, u$_6$ kwasitaka$_7$ etʌsipʌka$_8$ manakʌʌ?ikʌnu$_9$. 23. sitʌkʌse?$_1$ oha?ahnakatʌ$_2$ si?ahru$_3$ to?iki$_4$, kwe?yʌkatʌ$_5$. 24. sitʌkʌse?$_1$ wakaré?ee?$_2$ su?ahru$_3$ puhikabatu$_4$ mi?atsi$_5$, u$_6$ watsihpunihka$_7$. 25. sitʌkʌse?$_1$ oha?ahnakatʌ$_2$ ma$_3$ kohtoopʌha$_4$ kʌma?kʌ$_5$ karʌhtsi$_6$, —nohi?$_7$ tsaahtʌkʌhútu?i$_8$ nʌʌ$_9$,— me$_{10}$ yʌkwiiyu$_{11}$. 26. sitʌkʌse?$_1$ wakaré?ee?$_2$ ma$_3$ bunihkatʌ$_4$, maaitʌ$_5$ yahnéeyu$_6$. 27. sitʌkʌse?$_1$ oha?ahnakatʌ$_2$ ma$_3$ kwasitaka$_4$ si?anetʌ$_5$ kunakʌ-

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14. This$_1$ turtle$_2$, came$_3$ towards him$_4$, saying$_{4\ 7}$, —Wonder how$_7$ (he) will cheat$_4$ now$_5$?— 15. Here someplace$_1$ these two$_2$ stood$_4$ beside each other$_3$. 16. Then$_2$ these two$_1$ ran$_3$. 17. This$_1$ turtle$_2$ went off and left$_4$ him$_3$. 18. As$_3$ they$_2$ continued$_3$ that way$_1$, coyote$_4$ ran$_4$ ahead of him$_5$. 19. As$_5$ he$_4$ went out of sight$_5$ on over the hill$_3$, this$_1$ turtle$_2$ really$_7$ ran$_8$ back$_4$. 20. This one$_1$ arrived$_4$ to$_3$ his$_2$ cooked prairie dog$_3$, at this place$_3$ pulled$_9$ them$_8$ out$_9$ by$_7$ their$_4$ tail$_7$. 21. Then$_1$ when$_3$ it$_2$ cooled$_3$, hurriedly (he) ate$_5$ it$_4$. 22. This one$_1$ throws$_5$ its$_2$ [their] bones$_3$ in the lake$_4$, (he) caused to stick out$_9$ of the ashes$_8$ its$_4$ [their] tail(s) only$_7$. 23. This$_1$ coyote$_2$ comes in sight$_4$ along here$_3$ (and) is tired out$_5$. 24. This$_1$ turtle$_2$, going$_5$ along there$_3$ among the weeds$_4$, is hiding watching$_7$ him$_6$. 25. This$_1$ coyote$_2$, sitting$_4$ beside$_5$ his$_3$ fire$_4$, said$_{10\ 11}$, —I$_9$ am about to eat$_8$ very$_7$ good$_6$.— 26. This$_1$ turtle$_2$ is looking at$_4$ him$_3$, is laughing$_5$ at him$_6$. 27. At this place$_3$, this$_1$ coyote$_2$ pulls out$_7$ its$_3$ tail only$_4$

12: Canonge L-5 (ca. 1950-1955) 1958 NO6 Comanche NO6
Oklahoma

Coyote Stories

5/19 ku$_4$ tsahtó$^{?}$i$^{?}$eeyu$_7$. 28. sitʌkʌse$^{?}_1$ wakaré$^{?}$ee$^{?}_2$ mawaka$_3$ bitʌnu$_4$. 29. sitʌkʌse$^{?}_1$ oha$^{?}$ahnakatʌ$_2$ ʌmahpaakʌhu$_3$ mi$^{?}$-anu$_4$, ukuhpaiti$_5$ tsiwainu$_6$, u$_7$ tsuhnipʌha$_8$ rʌhkánu$_9$. 30. sitʌkʌse$^{?}_1$ oha$^{?}$ahnakatʌ$_2$, —ke$_3$ nʌ$^{?}_4$ bʌmi$_5$ kaabeh-kawa$^{?}$itʌ$_6$, me$_7$ suatʌ$_8$. ʌnʌse$^{?}_9$ tʌtaatʌ$_{10}$ wakaré$^{?}$ee$^{?}_{11}$ nʌ$_{12}$ kaabehkanu$_{13}$,— me$_{14}$ surʌ$_{15}$ oha$^{?}$ahnakatʌ$_{16}$ me$_{17}$ yʌkwiiyu$_{18}$. 31. suɛʌkʌse$^{?}_1$ oha$^{?}$ahnakatʌ$_2$, —ʌmituku$_3$ ʌkʌnaa$_4$ ke$_5$ tunehtsʌkʌʌyu$_6$, ʌpinakwʌ$_7$ nahanoorʌ$_8$, ʌwa$^{?}$iku$_9$ pitusʌ$_{10}$ tunetsʌtsi$_{11}$, ʌ$_{12}$ tʌkwʌsʌkʌpʌha$_{13}$ ke$_{14}$ sʌmʌrʌhkaayu$_{15}$. 32. ʌnʌse$^{?}_1$ tʌtaatʌ$_2$ wakaré$^{?}$ee$^{?}_3$ nʌ$_4$ kaabehkanu$_5$, nʌ$_6$ kwakúnu$_7$.— 33. mekʌse$^{?}_1$ surʌ$_2$ yʌk-wihtsi$_3$, nuhkínu$_4$. 34. wakaré$^{?}$ee$^{?}$kʌse$^{?}_1$ umetʌ$_2$ biayah-nenu$_3$, —nʌmasʌ$_4$ ʌ$_5$ kaakwakunu$_6$.—

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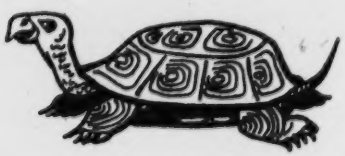
from the fire$_6$. 28. This$_1$ turtle$_2$ came up$_4$ to him$_3$. 29. This$_1$ coyote$_2$ went$_4$ to the lake$_3$, felt$_4$ inside it$_5$ with a stick$_6$, ate$_9$ its$_7$ bones$_8$. 30. This$_1$ coyote$_2$ (said), —I$_4$ can't$_3$ be cheated$_4$ myself$_5$ (I) thought$_{7\ 8}$. You$_9$, little$_{10}$ tur-tle$_{11}$, cheated$_{13}$ me$_{12}$.— that$_{15}$ coyote$_{16}$ said$_{14\ 17\ 18}$. 31. That$_1$ coyote$_2$ (said) —You$_3$ first$_4$ (I) did not$_5$ cause (you) to run$_6$, continuing along$_8$ behind you$_7$. (I) did not$_{14}$, running$_{11}$ back$_{10}$ like you$_9$, eat up$_{15}$ your$_{12}$ roasted meat$_{13}$. 32. You$_1$, little$_2$ turtle$_3$, cheated$_5$ me$_4$, beat$_7$ me$_6$,— 33. That one$_2$ saying$_{1\ 3}$ (that), ran off$_4$. 34. The turtle$_1$ laughed loudly$_3$ at him$_2$. —I did$_4$ beat$_6$ you$_5$ by cheating$_6$.—



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12: Canonge L-5 (ca. 1950-1955) 1958 NO6 Comanche NO6
Oklahoma

IV

539 1. soobe?ʌkʌtsa?$_1$ rʌʌ$_2$ su?ana$_3$ soniitu$_4$ u$_5$ rʌehbu?eha-biku$_6$ tʌtaatʌ$_7$ kuyúu?si?$_8$ kahtʌ$_9$. 2. su?ana$_1$ u$_2$ karʌʌ-ku$_3$, oha?ahnakatʌ$_4$ uwaka$_5$ bitʌnu$_6$. 3. surʌkʌse?$_1$, —hi-na$_2$ ʌna$_3$ tua?$_4$?— me$_5$ u$_6$ niikwiiyu$_7$. 4. surʌkʌse?$_1$, —uihtʌhtsi?$_2$ nʌ?$_3$ nʌmi$_4$ wʌ?yarʌhki?a$_5$ tua?$_6$.— 5. surʌkʌse?$_1$ oha?ahnakatʌ$_2$, —senihtʌhtsi?$_3$ nʌmi$_4$ wʌ?yarʌhki?eyu$_5$.— me$_6$ yʌkwihtsi$_7$, uba?atu$_8$ tusínu$_9$. 6. surʌkʌse?$_1$ oha?ah-nakatʌ$_2$ suni$_3$ u$_4$ mʌʌhtsi$_5$, wihnu$_6$ mi?anu$_7$. 7. wihnukʌ-se?$_1$ surʌ$_2$ suhka$_3$ nʌmi$_4$ wʌ?yarʌhki?a$_5$ pia?$_6$ pitʌnu$_7$. 8. surʌkʌse?$_1$ suhka$_2$ bʌ$_3$ tʌe?ti$_4$, —sʌmʌ?kia$_5$ ʌpa?atu$_6$ tusínu$_7$?— mekʌ$_8$. 9. surʌkʌse?$_1$ nʌmi$_2$ wʌ?yarʌhkihtsi?$_3$,

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1. Long ago$_1$, it is said$_2$, there somewhere$_3$ where a little path lay$_5$ $_6$ through the grass$_4$, a little$_7$ quail$_8$ is sitting$_9$.
2. As$_1$ he$_2$ sat$_3$ there somewhere$_1$, coyote$_4$ came up$_5$ to him$_6$.
3. That one$_1$ said to$_5$ $_7$ him$_4$, —What$_2$ son$_4$ (are) you$_3$?—
4. That one$_1$ (said), —I$_3$ am that kind of little one$_2$, son of$_4$ Scares$_5$ People$_6$.— 5. That$_1$ coyote$_2$ spit$_7$ on him$_4$, saying$_6$ $_7$, —This is the kind$_3$ (inferior) (that) Scares$_5$ People$_6$.—
6. Acting on$_5$ him$_4$ that way$_3$, that$_1$ coyote$_2$ then$_6$ went$_7$.
7. Then$_1$ that one$_2$, /that$_3$/ Scares$_5$ People's$_4$ mother$_6$, arrived$_7$. 8. That one$_1$ said to$_5$ /that$_2$/ her$_3$ little one$_4$, —Wonder if someone$_5$ spit$_7$ on you$_6$?— 9. That$_1$ little Scares$_2$

Comanche Texts

—haa$_4$. 10. tʌatsa?$_1$ oha?ahnakatʌ$_2$ nʌba?atu$_3$ tusínu$_4$:— 11. surʌkʌse?$_1$, —hakahpu$_2$ surʌ$_3$ mi?anu$_4$?— 12. surʌkʌ-se?$_1$, —ibu$_2$ u?$_3$ muhyʌpetu$_4$ ma$_5$ pu?etu$_6$ mi?a?ly.— 13. surʌkʌse?$_1$ u$_2$ pia?$_3$ ruhúbʌhkanu$_4$. 14. surʌkʌse?$_1$ suhka$_2$ oha?ahnakatʌna$_3$ napʌhu$_4$ yʌtsʌnukwa$_5$. 15. surʌ-kʌse?$_1$ su?ana$_2$ oha?ahnakatʌmunakwʌ$_3$ karʌhúpiitʌ$_4$. 16. surʌkʌse?$_1$ su?ana$_2$ oha?ahnakatʌ$_3$ kimaayu$_4$. 17. si-tʌkʌse?$_1$ nʌmi$_2$ wʌ?yʌrʌhki?$_3$ mamunahkwetʌ$_4$ yʌtsʌnu$_5$, sihka$_6$ oha?ahnakati$_7$ wʌ?yʌrʌhkinu$_8$. 18. sitʌkʌse?$_1$ bʌmi$_2$ u$_3$ wʌ?yʌrʌkika$_4$, hunu?matu$_5$ pohpínu$_6$, pʌ$_7$ ome$_8$ wʌhkó-banu$_9$. 19. sitʌ$_1$ oha?ahnakatʌ$_2$, —yee$_3$, tamihtsi?benihtʌhtsi?$_4$, kima$_5$,— meh$_6$. 20. —nʌma?ai$_1$ tuhurʌhkaaki$_2$.— 21. surʌ-kʌse?$_1$ nʌmi$_2$ wʌ?yʌrʌhki?$_3$, —yaa$_4$. 22. bʌtaka$_1$ ke$_2$ u$_3$ rʌhkarʌ$_4$. 23. nʌmaaʌ$_1$ ʌ$_2$ wʌ?yʌrʌhkinu$_3$.—

539

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People$_2$ (said) —Yes$_4$. 10. I say$_1$ coyote$_2$ spit$_4$ on me$_3$.— 11. That one$_1$ (said), —Which way$_2$ did$_4$ that one$_3$ go$_4$?— 12. That one$_1$ (said), —He$_3$ went$_7$ this way$_2$, down$_4$ this$_5$ path$_6$ towards the east$_4$.— 13. That one$_1$ his$_2$ mother$_3$ got angry$_4$. 14. That one$_1$ flew off$_3$ on$_4$ that$_2$ coyote's$_3$ trail$_4$. 15. That one$_1$ settled$_4$ there$_2$ ahead of coyote$_3$. 16. There somewhere$_2$ that$_1$ coyote$_3$ was coming$_4$. 17. This$_1$ Scares$_3$ People$_2$ flew$_3$ from in front of him$_4$, scared$_6$ this$_4$ coyote$_7$ with wing noise$_8$. 18. When$_4$ she$_3$ scared$_6$ him$_2$, this one$_1$ jumped$_6$ into the creek$_5$, broke$_9$ his$_7$ legs$_8$. 19. This$_1$ coyote$_2$ said$_6$, —Oh$_3$. Dear little brother$_4$, come$_5$.— 20. —Come to eat bone marrow$_2$ with me$_1$.— 21. That$_1$ Scares$_3$ People$_2$ (said), —Oh$_4$. 22. By yourself$_1$ eat$_2$ it$_3$. 23. I did$_1$ scare$_3$ you$_3$.—

12: Canonge L-5 (ca. 1950-1955) 1958 NO6 Comanche NO6
Oklahoma

V

539 1. soobe?sʌkʌtsa?$_1$ rʌʌ$_2$ su?ana$_3$ u$_4$ bianoo?karʌku$_5$, pia-rabú?kina?$_6$ uma$_7$ kahníba?i$_8$. 2. sootikʌse?$_1$ surʌ$_2$ tʌrʌe?-tʌpa?i$_3$. 3. u$_1$ kumahpʌ?kʌse?$_2$ bʌnʌ$_3$ hunu?betu$_4$ aainukwa$_5$. 4. sitʌkʌse?$_1$ marʌʌ$_2$ pia?$_3$, —hinakia$_4$ ranʌ$_5$ tʌhkane$_6$?— mekʌ$_7$. 5. sʌme$_1$ yʌkwihtsi$_2$, pʌʌ$_3$ muhyʌkʌ$_4$ karʌʌrʌ$_5$, u$_6$ buhwaihbʌniku$_7$, si?ahru$_8$ oha?ahnakatʌ$_9$ mawakatu$_{10}$ to?-ihupiitʌ$_{11}$. 6. sitʌkʌse?$_1$ tabú?kina?$_2$, —hina$_3$ ʌnʌ$_4$ wehkí-niina$_5$? 7. tʌakia$_1$ ʌ$_2$ kaabehkaru?iha$_3$ wehkíniina$_4$.— 8. —yee$_1$. kee$_2$. tsiharʌyaaihumi?arʌ$_3$ nʌ?$_4$ ʌwaka$_5$ rʌh-kaki?$_6$.— 9. —usʌhakia$_1$ ma?$_2$ noo$_3$ nʌ$_4$ rʌrʌe?tʌhtsi?nʌʌ$_5$ tsihakooihumi?ana$_6$ supana?itʌ$_7$, pʌnʌ$_8$ si?ana$_9$ nʌmʌkʌ$_{10}$

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1. Long ago$_1$, it is said$_2$, there somewhere$_3$ where that big hill sat$_4$ $_5$, on it$_7$ a big rabbit$_6$ had a home$_8$. 2. That one$_2$ had$_3$ many$_1$ children$_3$. 3. Her$_1$ husband$_2$ himself$_3$ loped off$_5$ towards the creek$_4$. 4. This$_1$ their$_2$ mother$_3$ said$_7$, —Wonder what$_4$ we$_5$ will eat$_6$?— 5. Saying$_2$ that$_1$, as$_7$ she$_6$ is sitting$_5$ in$_4$ their$_3$ doorway$_4$ looking around much$_7$, along here$_8$ came$_{11}$ coyote$_9$ in sight$_{11}$ towards her$_{10}$. 6. This$_1$ rabbit$_2$ (said), —What$_3$ (are) you$_4$ looking around for$_5$?— 7. (I) suppose$_1$ (you) are looking around for$_4$ what$_3$ you$_2$ will cheat$_3$.— 8. (Coyote says) —Oh$_1$. No$_3$. I$_4$ am about to die of hunger$_3$, (and) came to eat$_6$ to [with] you$_5$.— 9. —Wonder what$_1$ he$_2$ must$_3$ know of$_7$ my$_6$ little children$_5$ about to die of hunger$_4$.

Comanche Texts

rʌhkákimanu$_{11}$.— 10. surʌk^se?$_1$ oha?ahnakatʌ$_2$, —nʌma?aih-tʌ$_3$ mia$_4$. inakw^tsa?$_5$ huuhkaba$_6$ sohobokóo?$_7$ wʌnʌrʌ$_8$, tʌmarʌʌmoari$_9$ bokopikatʌ$_{10}$ umati$_{11}$ takw^$_{12}$ taa$_{13}$ tʌhka-ru?iha$_{14}$ pomaakwa$_{15}$.— mekʌ$_{16}$. 11. sitʌkw^$_1$ ukʌhu$_2$ mi?-anu$_3$. 12. surʌk^se?$_1$ tabú?kina?$_2$, huuhkabaiki$_3$ pʌhi$_4$ mi?-aku$_5$, —hak^$_6$ surʌ$_7$ pokopi$_8$ ʌ$_9$ tʌ?awena$_{10}$?— mekʌ$_{11}$ u$_{12}$ niikwiiyu$_{13}$. 13. sitʌk^se?$_1$ oha?ahnakatʌ$_2$, —inakw^$_3$ u?$_4$ wʌnʌrʌ$_5$,— me$_6$ yʌkwihtsi$_7$, si?ana$_8$ butsiwaipʌha$_9$ sohobokóo?a$_{10}$ wʌnʌku$_{11}$, —iki$_{12}$ ma?$_{13}$,— meh$_{14}$. 14. sitʌk^se?$_1$ tabú?kina?$_2$ maait^$_3$ yahnénu$_4$, —nah$_5$ nʌ?$_6$ ʌ$_7$ po?sa?a$_8$ supana?it^$_9$, ʌma?ai$_{10}$ kima?i$_{11}$.— 15. sitʌk^se?$_1$ oha?ahnakatʌ$_2$ tuhúbʌhkanu$_3$, pʌmet^$_4$ u$_5$ yahnena$_6$ ruhúbʌhkakʌnu$_7$. 16. sitʌk^se?$_1$ oha?ahnakatʌ$_2$ su?ahri$_3$ tʌpanak^hi$_4$ tsawo?-net^$_5$, payapehta$_6$ su?ahru$_7$ nah$_8$ noo$_9$ sooko$_{10}$ tsap^yée-yu$_{11}$. 17. —meeku$_1$ ma$_2$ hiima$_3$. 18. ʌ$_1$ tʌrʌe?tii$_2$ nʌʌ$_3$ nookʌnukwa$_4$.— 19. sihka$_1$ tabú?kina?a$_2$ tʌrʌe?tʌʌ$_3$ ahpʌ?-k^se?$_4$ bʌʌ$_5$ kahnik^$_6$ bitʌhtsi$_7$, sihka$_8$ urʌʌ$_9$ pia?a$_{10}$ warʌ?inu$_{11}$. u$_{12}$ wehkínukwa$_{13}$. 20. si?ana$_1$ oha?ahnakatʌ-

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himself$_8$ [he] came$_{11}$ here$_9$ to us$_{10}$ to eat$_{11}$?— 10. That$_1$ coyote$_2$ said$_{16}$. —Go$_4$ with me$_3$. In this direction$_8$ in the timber$_6$ is standing$_8$ (a) mulberry tree$_7$ [which] has$_{10}$ much$_9$ berries$_{10}$. From it$_{11}$ we two$_{12}$ will go to pick$_{13}$ what$_{14}$ we all$_{13}$ will eat$_{14}$.— 11. These two$_1$ went$_3$ to it$_2$. 12. As$_5$ they$_4$ went$_5$ through the timber$_3$, that$_1$ rabbit$_2$ said to$_{11}$ $_{13}$ him$_{12}$. —Where is$_4$ that$_7$ fruit$_8$, that$_{10}$ you$_9$ told of$_{10}$?— 13. This$_1$ coyote$_2$, saying$_6$ $_7$, —It$_4$ is standing$_5$ in this direction$_9$,— here$_8$ where$_{11}$ a dead white$_9$ mulberry tree$_{10}$ is standing$_{11}$. —It$_{13}$ (is) here$_{12}$,— (he) said$_{14}$. 14. This$_1$ rabbit$_2$ laughed$_4$ at him$_3$, (saying) —I$_4$ just$_8$ know$_9$ your$_7$ craziness$_8$, came$_{11}$ with you$_{10}$.— 15. This$_1$ coyote$_2$ got angry$_3$, got angry at$_7$ her$_5$ laughter$_6$ at him$_4$. 16. This$_1$ coyote$_2$ along there$_3$ in the bank$_4$ is scratching$_5$, just$_8$ must$_9$ have pulled out$_{11}$ lots of$_{10}$ roots$_6$ along there$_7$. 17. —Now$_1$ take$_2$ them$_3$. 18. You$_3$ carry [them] off for$_4$ your$_1$ children$_2$.— 19. This$_1$ rabbit's$_2$ children's$_3$ father$_4$, arriving$_7$ at$_6$ their$_5$ house$_6$ (and) missing$_{11}$ /this$_8$/ their$_9$ mother$_{10}$, went off look-

Coyote Stories

539 na$_{2}$ pʌmʌ$_{3}$ ahwekʌ?ih$\underline{a}$$_{4}$ noor$\underline{ʌ}$$_{5}$, pʌʌ$_{6}$ kahnibetu$_{7}$ ma$_{8}$ mi?anooko$_{9}$, ma$_{10}$ ra?uranu$\underline{u}$$_{11}$. 21. sitʌk$\underline{ʌ}$se?$_{1}$ oha?ahnakatʌ$_{2}$ si?ahru$_{3}$ mahrʌwakatu$_{4}$ piahuuhyaar$\underline{ʌ}$$_{5}$, to?iki$\underline{i}$$_{6}$. 22. sitʌ-kw$\underline{ʌ}$kʌse?$_{1}$ ma$_{2}$ bunihtsi$\underline{i}$$_{3}$, tobo?inu$\underline{u}$$_{4}$. 23. sitʌk$\underline{ʌ}$se?$_{1}$ sihka$_{2}$ tabú?kina?nʌʌ$_{3}$ ahpʌ?a$_{4}$ si?ahru$_{5}$ siima$_{6}$ piahuuma$_{7}$ ma$_{8}$ wʌhkúpanu$\underline{u}$$_{9}$. 24. sitʌk$\underline{ʌ}$se?$_{1}$ urʌʌ$_{2}$ pia?$_{3}$ piayake-tsi$\underline{i}$$_{4}$, pʌmʌ$_{5}$ u$_{6}$ ahwekʌ?ih$\underline{a}$$_{7}$ u$_{8}$ kobek$\underline{ʌ}$hu$_{9}$ wihihtsi$\underline{i}$$_{10}$, pʌʌ$_{11}$ kahnik$\underline{ʌ}$hu$_{12}$ nuhkínu$\underline{u}$$_{13}$. 25. sitʌk$\underline{ʌ}$se?$_{1}$ oha?ahnaka-tʌ$_{2}$, --nʌmasʌ$_{3}$ ʌ$_{4}$ kaabehkanu$\underline{u}$$_{5}$.-- 26. sihka$_{1}$ urʌʌ$_{2}$ ahpʌ?a$_{3}$ pʌ$_{4}$ wʌhkupa?ih$\underline{a}$$_{5}$ kwahinoohtsi$\underline{i}$$_{6}$, mi?anu$_{7}$. 27. sitʌk$\underline{ʌ}$se?$_{1}$ tabú?kina?nʌʌ$_{2}$ pia?$_{3}$ pʌ$_{4}$ tʌrʌe?tʌhtsi?nʌʌk$\underline{ʌ}$$_{5}$ bitʌnu$\underline{u}$$_{6}$. 28. --nahkia$_{1}$ ranʌ$_{2}$ usʌ$_{3}$ noo$_{4}$ tsihakooitu?in$\underline{ʌ}$$_{5}$,-- me$_{6}$ yʌkwiiyu$\underline{u}$$_{7}$. 29. si?anak$\underline{ʌ}$se?$_{1}$ e?kabápi?$_{2}$ marʌʌba?aiki$\underline{i}$$_{3}$ yʌtsʌmi?a$_{4}$, pʌ$_{5}$ tayaahkana$_{6}$ marʌʌba?atu$_{7}$ tap$\underline{ʌ}$hénu$\underline{u}$$_{8}$. 30. sitʌk$\underline{ʌ}$se?$_{1}$ marʌʌ$_{2}$ pia?$_{3}$, --usʌ$_{4}$ hini$\underline{i}$$_{5}$ pahínu$\underline{u}$$_{6}$?-- me$_{7}$ yʌkwihtsi$\underline{i}$$_{8}$, uk$\underline{ʌ}hu_{9}$ tunehtsʌnu$\underline{u}$$_{10}$. 31. si?ana$_{1}$ arʌ-ka?rʌhkap$\underline{ʌ}$matʌ$_{2}$ habiiyu$\underline{u}$$_{3}$. 32. sitʌk$\underline{ʌ}$se?$_{1}$ marʌʌ$_{2}$ pia?$_{3}$ mak$\underline{ʌ}$hu$_{4}$ mi?atsi$\underline{i}$$_{5}$, ma$_{6}$ yaanu$\underline{u}$$_{7}$. 33. --tʌrʌe?tʌ$_{1}$. ihka$_{2}$

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ing for$_{13}$ her$_{12}$. 20. As$_{8}$ she$_{8}$ traveled$_{9}$ towards$_{7}$ their$_{6}$ house$_{7}$, carrying$_{8}$ what$_{4}$ coyote$_{2}$ dug for$_{4}$ her$_{3}$, somewhere$_{1}$ (he) met$_{11}$ her$_{10}$. 21. This$_{1}$ coyote$_{2}$ came in sight$_{4}$ along here$_{3}$ towards them two$_{4}$ carrying a big club$_{5}$. 22. These two$_{1}$ seeing$_{2}$ him$_{2}$ stopped$_{4}$. 23. This$_{1}$ (coyote) with this$_{4}$ /with/ big club$_{7}$ killed$_{9}$ /him$_{8}$/ these$_{3}$ rabbits'$_{5}$ father$_{4}$ along here$_{5}$. 24. This$_{1}$ their$_{2}$ mother$_{3}$, crying loudly$_{4}$, (and) throwing$_{10}$ in$_{9}$ his$_{8}$ face$_{9}$ what$_{7}$ he$_{6}$ dug for$_{7}$ her$_{8}$, ran$_{13}$ to$_{12}$ their$_{11}$ house$_{12}$. 25. This$_{1}$ coyote$_{2}$ (said), --I did$_{3}$ cheat$_{5}$ you$_{4}$.-- 26. Carrying on his back$_{4}$ this$_{1}$ their$_{2}$ father$_{3}$ what$_{5}$ he$_{4}$ clubbed$_{6}$, (he) went$_{7}$ (away). 27. This one$_{1}$, the rabbits'$_{2}$ mother$_{3}$, arrived$_{4}$ to$_{5}$ her$_{4}$ little ones$_{5}$. 28. --(I) suppose$_{1}$ we$_{2}$ must$_{3}$ $_{4}$ all die of hunger$_{5}$,-- (she) said$_{4}$ $_{7}$. 29. Here$_{1}$ a buzzard$_{2}$ flying$_{4}$ over them$_{3}$, dropped$_{6}$ his$_{5}$ burden$_{4}$ on to them$_{7}$. 30. This$_{1}$ their$_{2}$ mother$_{3}$, saying$_{7}$ $_{8}$, --What is$_{5}$ that$_{4}$ (which) fell$_{6}$?-- ran$_{10}$ to it$_{9}$. 31. Here$_{1}$ some deer meat$_{2}$ was lying$_{3}$. 32. This$_{1}$ their$_{2}$ mother$_{3}$ going$_{5}$ to it$_{4}$ took$_{7}$ it$_{6}$.

12: Canonge L-5 (ca. 1950-1955) 1958 NO6 Comanche NO6
Oklahoma

Comanche Texts

ranʌ$_3$ nah$_4$ hininaihku$_5$ ma$_6$ rʌhkaru?i$\underline{n}$ʌʌʌ$_7$.-- mekʌ$_8$. 34. si?ahru$_1$ sitʌ$_2$ ma$_3$ yaahtsi$_4$, pʌ$_5$ tʌrʌe?tʌʌma?ai$_6$ ma$_7$ rʌhkán$\underline{u}$$_8$. 35. --surʌ$_1$ nookia$_2$ hini$_3$ huhtsúu?$_4$ ma$_5$ rap$\underline{ʌ}$hehtsi$_6$, tai$_7$ tsaahtʌhkakʌnu$_8$.-- mekʌ$_9$. 36. --tanʌ$_1$ usʌ$_2$ tsihákwitso?ain$\underline{u}$$_3$.-- 37. subet$\underline{ʌ}$$_1$.

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33. —Children$_1$. This$_2$ just$_4$ from something$_5$ we$_3$ will all eat$_7$ /it$_6$/, --(she) said$_8$. 34. Along here$_1$ this one$_2$ taking$_4$ it$_3$, ate$_8$ it$_7$ with$_6$ her$_5$ children$_6$. 35. —That one$_1$, (it) must be$_2$ some$_3$ (kind of) bird$_4$, dropping$_6$ it$_5$, caused$_8$ us$_7$ to be fed good$_9$.-- (She) said$_9$. 36. —We$_1$ were saved from hunger$_3$ (by) that$_2$.— 37. That is all$_1$.

VI

529 1. scobe?sʌkʌtsa?$_1$ rʌa$_2$ u$_3$ piahunu?baihku$_4$ su?ana$_5$ pia-pa̲ha$_6$ pimoróo?$_7$ paakʌma?ru$_8$ kimaayu̲$_9$. 2. surʌkʌse?$_1$ su?ana$_2$ kimarʌ$_3$, wʌnʌhúpiitʌ$_4$. 3. surʌkʌse?$_1$, —hinatsa$_2$ nʌ?$_3$ panoo$_4$ saraa$_5$ saraa$_6$ saraa$_7$?— mekʌse?$_8$ suurʌ$_9$. 4. samekʌse?$_1$ u$_2$ yʌkwihka$_3$, si?ana$_4$ oha?ahnakatʌ$_5$ ki-maayu̲$_6$, mawaka$_7$ bitʌnu̲$_8$. 5. sitʌkʌse?$_1$, —hina$_2$ ʌnʌ$_3$ niwaihpʌni$_4$?— me$_5$ ma$_6$ niikwiiyu̲$_7$. 6. sitʌkʌse?$_1$ pimo-róo?$_2$, —nah$_3$ nʌ?$_4$ nʌ$_5$ nooro?ihe$_6$ niwaihpʌnitʌ$_7$.— 7. sitʌkʌse?$_1$ oha?ahnakatʌ$_2$, —nʌetʌ$_3$ noo$_4$.— me$_5$ yʌkwii-yu̲$_6$. 8. sitʌkʌse?$_1$ pimoróo?$_2$, —haa$_3$.— me$_4$ yʌkwitʌ$_5$, —nʌ$_6$ kwahikʌ$_7$ to?i$_8$.— me$_9$ u$_{10}$ niikwiiyu̲$_{11}$. 9. sitʌkʌ-se?$_1$ oha?ahnakatʌ$_2$, —ke$_3$ nʌ?$_4$.— me$_5$ yʌkwiiyu̲$_6$. 10. sitʌkʌse?$_1$ pimoróo?$_2$, —nʌ$_3$ royopʌba?a$_4$ tʌhayaro?i$_5$.— me$_6$ u$_7$ niikwiiyu̲$_8$. 11. sitʌkʌse?$_1$ oha?ahnakatʌ$_2$, —ke$_3$ nʌ?$_4$.— me$_5$ yʌkwiiyu̲$_6$. 12. sitʌse?$_1$ pimoróo?$_2$, —meekur-ʌ$_3$ nʌ$_4$ bapiba?a$_5$ to?i$_6$.— me$_7$ u$_8$ niikwiiyu̲$_9$. 13. sitʌ-kʌse?$_1$ oha?ahnakatʌ$_2$, —ke$_3$ nʌ?$_4$.— me$_5$ yʌkwiiyu̲$_6$. 14. sitʌkʌse?$_1$ pimoróo?$_2$, —meekurʌ$_3$ nah$_4$ nʌ$_5$ kwasima$_6$

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1. Long ago$_1$, it is said$_2$, where there was a big creek$_3$ $_4$, there$_5$ a big$_6$ cow$_7$ was coming$_8$ along (the) edge of (the) water$_9$. 2. That one$_1$ (who) is coming$_2$ stopped$_3$ there somewhere$_4$. 3. That one$_1$ /that one$_2$/ said$_3$, —What$_4$ (shall) I$_5$ carry across (the) water$_6$ $_7$?— 4. As$_1$ she$_2$ is saying$_3$ that$_4$, /here$_5$/ (a) coyote$_6$ (who) was coming$_7$, arrived$_8$ to her$_9$. 5. This one$_1$ said to$_2$ $_3$ her$_4$, —What$_5$, (are) you$_6$ asking for so much$_7$?— 6. This$_1$ cow$_2$ (said), —I (am$_3$ just$_4$ asking much for$_5$ what$_6$ I$_7$ will carry$_8$.— 7. This$_1$ coy-ote$_2$ said$_3$ $_4$, —Carry$_5$ me$_6$.— 8. This$_1$ cow$_2$ says$_3$ $_4$, —Yes$_5$. Climb up$_6$ to$_7$ my$_8$ back$_9$.— (she) said to$_{10}$ $_{11}$ him$_{12}$. 9. This$_1$ coyote$_2$ said$_3$ $_4$, —I$_5$ (will) not$_6$.— 10. This$_1$ cow$_2$ said to$_3$ $_4$ him$_5$. —Mount$_6$ on$_7$ my$_8$ neck$_9$.— 11. This$_1$ coyote$_2$ said$_3$ $_4$ —I$_5$ (will) not$_6$.— 12. This$_1$ cow$_2$ said to$_3$ $_4$ him$_5$. —Now$_6$ climb up$_7$ on$_8$ my$_9$ head$_{10}$.— 13. This$_1$ coyote$_2$ said$_3$ $_4$, —I$_5$ (will) not$_6$.— 14. This$_1$ cow$_2$ said to$_3$ $_4$ him$_5$. —Now$_6$ just$_7$

Comanche Texts

tsaaimi?a$_7$. pahábimi?a$_3$.-- me$_9$ u$_{10}$ niikwiiyu$_{11}$. 15. sitʌkʌse?$_1$ oha?ahnakatʌ$_2$, --ke$_3$ nʌ?$_4$.-- mes yʌkwiiyu$_5$. 16. sitʌkʌse?$_1$ pimoróo?$_2$, --meekuse?$_3$ ʌnʌ$_4$ hakanihku$_5$ manihútu?i$_6$?-- me$_7$ u$_8$ niikwiiyu$_9$. 17. sitʌkʌse?$_1$ pimoróo?$_2$, --ʌnʌwitsa$_3$ nʌ$_4$ nakima$_5$ tsaaimi?arʌ$_6$. pahábimi?a$_7$.-- me$_8$ u$_9$ niikwiiyu$_{10}$. 18. sitʌkʌse?$_1$ oha?ahnakatʌ$_2$. --tsaati$_3$ nʌ?$_4$ su?ura?i$_5$.-- me$_6$ sihka$_7$ pimoróo?$_8$ niikwiiyu$_9$. 19. sitʌkʌse?$_1$ oha?ahnakatʌ$_2$, --nʌwitsa$_3$ nah$_4$ ʌkuhpa$_5$ habimi?a$_6$.-- me$_7$ u$_8$ niikwiiyu$_9$. 20. sitʌkʌse?$_1$ pimoróo?$_2$. --haa$_3$.-- me$_4$ yʌkwiiyu$_5$. 21. wihnukʌse?$_1$ sitʌ$_2$ pimoróo?$_3$ piakʌsaanu$_4$. 22. sitʌkʌse?$_1$ oha?ahnakatʌ$_2$ ma$_3$ tʌpetu$_4$ ma$_5$ sapʌka$_6$ ikanu$_7$. 23. sitʌkʌse?$_1$ pimoróo?$_2$ sikʌhu$_3$ sootʌkʌhu$_4$ paakʌhu$_5$ weenu$_6$. 24. pahábimi?arʌ$_1$, una?rʌru$_2$ maninu$_3$. 25. manitsikʌse?$_1$ surʌ$_2$ pimoróo?$_3$ su?ahru$_4$ paakʌma?kʌhu$_5$ wʌhtʌ́kwanu$_6$, tʌyaainu$_7$. 26. sitʌkʌse?$_1$ oha?ahnakatʌ$_2$ si?anetʌ$_3$ ma$_4$ tʌpetu$_5$ tʌasʌ$_6$ to?inu$_7$. 27. sitʌkʌse?$_1$ oha?ahnakatʌ$_2$, --po?sa$_3$ pimoróo?$_4$. nʌmasʌ$_5$ ʌ$_6$ kaabekʌtsi$_7$, ʌ$_8$ tʌbehkanu$_9$.-- me$_{10}$ yʌkwiiyu$_{11}$. 28. sitʌkʌse?$_1$ oha?ahnakatʌ$_2$ si?anetʌ$_3$ tʌmarʌʌmoaku$_4$ sihka$_5$ pimoróo?$_6$ tʌhkánu$_7$. 29. subetʌ$_1$.

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go holding$_7$ on$_4$ my$_5$ tail$_6$, (and) go swimming$_8$.-- 15. This$_1$ coyote$_2$ said$_{5\ 6}$. --I$_4$ (will) not$_3$.-- 16. This$_1$ cow$_2$ said to$_{7\ 9}$ him$_8$. --Now$_3$ in what way$_5$ will$_4$ you$_4$ cross$_6$?-- 17. This$_1$ cow$_2$ said to$_{8\ 10}$ him$_9$. --You ought$_3$ to go holding$_4$ on$_5$ my$_6$ ears$_7$. (and) go swimming$_7$.-- 18. This$_1$ coyote$_2$ said to$_{6\ 9}$ this$_7$ cow$_8$. --I$_5$ thought of$_5$ a good thing$_3$.-- 19. This$_1$ coyote$_2$ said to$_{7\ 9}$ her$_8$. --I ought to$_3$ just$_4$ go lying$_6$ inside you$_5$.-- 20. This$_1$ cow$_2$ said$_{4\ 5}$. --Yes$_3$.-- 21. Then$_1$ this$_2$ cow$_3$ opened her mouth wide$_4$. 22. This$_1$ coyote$_2$ entered$_7$ through$_6$ her$_3$ mouth$_4$ into$_6$ her$_5$ stomach$_6$. 23. This$_1$ cow$_2$ here$_3$ went down$_4$ to$_5$ much$_6$ water$_5$. 24. (She) goes swimming$_1$, (and) crossed$_3$ to the other side$_2$. 25. Having crossed$_1$, that$_2$ cow$_3$ fell down$_6$ along there$_4$ beside the water$_5$ (and) died$_7$. 26. At this place$_3$ this$_1$ coyote$_2$ came out$_7$ through$_5$ her$_4$ mouth$_5$ again$_4$. 27. This$_1$ coyote$_2$ said$_{10\ 11}$. --Crazy$_3$ cow$_4$. Cheating$_7$ you$_4$, I did$_5$ kill$_9$ you$_8$.-- 28. At this place$_3$ this$_1$ coyote$_2$ ate$_7$ much of$_4$ this$_5$ cow$_6$. 29. That is all$_1$.

12: Canonge L-5 (ca. 1950-1955) 1958 NO6 Comanche NO6
Oklahoma

VII

1. soobe$^{?}$sʌkʌtsa$^{?}_{1}$ rʌa$_{2}$ su$^{?}$ana$_{3}$ piarʌrahyapʌ$_{4}$ aaimi$^{?}$a$_{5}$. 2. pu$^{?}$etu$_{1}$ u$_{2}$ aaimi$^{?}$akukʌse$^{?}_{3}$ su$^{?}$ana$_{4}$ pu$^{?}$ekʌma$^{?}$kʌ$_{5}$ sʌmʌ$^{?}_{6}$ hahpi$_{7}$. 3. surʌkʌse$^{?}_{1}$, –nʌkia$_{2}$ si$^{?}$ana$_{3}$ hahpi$_{4}$? – me$_{5}$ u$_{6}$ niikwiiyu$_{7}$, suhka$_{8}$ oha$^{?}$ahnakati$_{9}$. 4. surʌkʌse$^{?}_{1}$ oha$^{?}$ahnakatʌ$_{2}$, –haa$_{3}$. siki$_{4}$ nʌ$^{?}_{5}$ habitʌ$_{6}$. – me$_{7}$ yʌhkwi$_{8}$. 5. surʌkʌse$^{?}_{1}$, –tsiharʌyaaihumi$^{?}$arʌ$_{2}$ nʌ$^{?}_{3}$, – me$_{4}$ yʌkwiiyu$_{5}$. 6. surʌkʌse$^{?}_{1}$ piarʌrahyapʌ$_{2}$, –sʌmʌrʌ$_{3}$ noo$_{4}$ nʌmati$_{5}$ biakʌhka$^{?}$a$_{6}$. – me$_{7}$ u$_{8}$ niikwiiyu$_{9}$. 7. surʌkʌse$^{?}_{1}$ umati$_{2}$ kʌhká$^{?}$anu$_{3}$. 8. wihnukʌse$^{?}_{1}$ surʌ$_{2}$, –haa$_{3}$. mi$^{?}$a$^{?}$i$_{4}$ nʌ$^{?}_{5}$, – me$_{6}$ yʌkwiiyu$_{7}$. 9. surʌ$_{1}$ oha$^{?}$ahnakatʌkʌse$^{?}_{2}$ bu$^{?}$etu$_{3}$ nuhkínu$_{4}$, so$^{?}$ana$_{5}$ umunakwʌ$_{6}$ rʌasʌ$_{7}$ habihúpiitʌ$_{8}$. 10. surʌkʌse$^{?}_{1}$ piarʌrahyapʌ$_{2}$ si$^{?}$ana$_{3}$ pu$^{?}$etu$_{4}$ anikwitami$^{?}$a$_{5}$. 11. sitʌkʌse$^{?}_{1}$ tʌasʌ$_{2}$ si$^{?}$ana$_{3}$ mamunakwʌ$_{4}$ oha$^{?}$ahnakatʌ$_{5}$ tʌasʌ$_{6}$ habiiyu$_{7}$. 12. sitʌkʌse$^{?}_{1}$ biarʌrahyapʌ$_{2}$, –nʌkia$_{3}$ si$^{?}$ana$_{4}$ habiiyu$_{5}$? – me$_{6}$ u$_{7}$ niikwiiyu$_{8}$. 13. –haa$_{1}$.– mekʌse$^{?}_{2}$ surʌ$_{3}$, –tsi-

539

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1. Long ago$_{1}$, it is said$_{2}$, there somewhere$_{3}$ (a) big pounded meatball$_{4}$ went loping$_{5}$. 2. As$_{3}$ it$_{2}$ went loping$_{3}$ along the road$_{1}$, one$_{4}$ was lying$_{7}$ there somewhere$_{6}$ beside the road$_{5}$. 3. That (loping) one$_{1}$ said to$_{8}$ $_{7}$ /him$_{6}$/ that$_{8}$ coyote$_{9}$, –Are you$_{2}$ lying$_{4}$ here$_{3}$?– 4. That$_{1}$ coyote$_{2}$ said$_{7}$ $_{8}$, –Yes$_{3}$.– I$_{5}$ am lying$_{6}$ here$_{4}$.– 5. That$_{1}$ [coyote] said$_{6}$ $_{5}$, –I$_{3}$ am about to die of hunger$_{2}$.– 6. That$_{1}$ big meatball$_{2}$ said to$_{7}$ $_{6}$ him$_{5}$, –(You) must$_{4}$ take$_{6}$ one$_{3}$ big bite$_{5}$ of me$_{8}$.– 7. That one$_{1}$ [coyote] took a bite$_{3}$ of it$_{2}$. 8. Then$_{1}$ that one$_{2}$ [coyote] said$_{6}$ $_{7}$, –Yes$_{3}$, I$_{5}$ am going$_{4}$.– 9. That$_{1}$ coyote$_{2}$ ran$_{4}$ along the road$_{3}$, again$_{7}$ stopped and lay down$_{8}$ over there$_{5}$ in front of it$_{6}$ [meatball]. 10. That$_{1}$ big meatball$_{2}$ went rolling$_{5}$ here$_{3}$ along the road$_{4}$. 11. This$_{1}$ coyote$_{3}$ /again$_{2}$/ was lying$_{7}$ here$_{5}$ in front of it$_{6}$ again$_{4}$. 12. This$_{1}$ big meatball$_{2}$ said to$_{6}$ $_{5}$ him$_{7}$, –Are you$_{3}$ lying$_{8}$ here$_{4}$?– 13. –Yes$_{1}$.– said$_{2}$ that one$_{3}$ [coy-

Comanche Texts

539 harʌyaaihumi²arʌ₄ nʌ²₅. — 14. surʌkʌse²₁ tʌrahyapʌ₂, —nʌmatitʌ₃ sʌmʌsʌ₄ piakʌhka²a₅. — me₆ u₇ niikwiiyu₈. 15. sitʌkʌse²₁ si²ahru₂ maati₃ piakʌhka²anu₄. 16. sitʌkʌse²₁ oha²ahnakatʌ₂, —ni²a²i₃ nʌ²₄. — me₅ yʌkwiiyu₆. 17. sitʌkʌse²₁, —sibu₂ ma²₃ sini₄ sʌmʌna²anetʌkatʌ₅. — me₆ yʌkwiiyu₇. 18. sitʌkʌse²₁ biarʌrahyapʌ₂ si²anetʌ₃ rʌasʌ₄ anikwitanukwa₅. 19. surʌkʌse²₁ oha²ahnakatʌ₂ si²ana₃ rʌasʌ₄ mamunakwʌ₅ habihúpiitʌ₆. 20. sitʌkʌse²₁ biarʌrahyapʌ₂, —nʌkia₃ si²ana₄ habiiyu₅? — me₆ u₇ niikwiiyu₈. 21. sitʌkʌse²₁, —haa₂. siki₃ nʌ²₄ habitʌ₅. tsiharʌyaaihumi²arʌ₄ nʌ²₇. — me₈ yʌkwiiyu₉. 22. sitʌkʌse²₁ biarʌrahyapʌ₂, —nʌmatitʌ₃ noo₄ sʌmʌ₅ piakʌhka²a₆. — 23. sitʌkʌse²₁ si²ahru₂ maati₃ kʌhká²anu₄. 24. sitʌkʌse²₁ oha²ahnakatʌ₂, —sibu₃ ma²₄ ma₅ pu²etu₆ nah₇ sini₈ sʌmʌna²anetʌkatʌ₉. — me₁₀ yʌkwihtsi₁₁, nuhkínu₁₂. 25. si²ana₁ rʌasʌ₂ mamunakwʌ₃ habihúpiitʌ₄. 26. sitʌkʌse²₁ biarʌrahyapʌ₂ si²ana₃ ma₄ habiku₅, mawakatu₆ anikwitahkina₇. 27. sitʌkʌse²₁, —nʌkia₂ si²ana₃ hahpi₄? —

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ote]₄ —I₅ am about to die of hunger₄.— 14. That₁ meatball₂ said to₄ ₅ him₇. —Take a big bite₃ from me₃ once₄.— 15. This one₁ [coyote] along there₂ took a big bite₄ of it₃. 16. This₁ coyote₂ said₃ ₄. —I₄ am going₅.— 17. This one₁ [meatball] said₆ ₇. —Along here₂ it₃ is₅ this way₄, one after another₅.— 18. This₁ big meatball₂ went rolling off₃ again₄ at this place₅. 19. That₁ coyote₂ stopped and lay down₄ here₃ in front of it₅ again₆. 20. This₁ big meatball₂ said to₄ ₅ him₇. —Are you₃ lying₅ here₄?— 21. This one₁ [coyote] said₈ ₉. —Yes₂. I₄ am lying₅ here₃. I₇ am about to die of hunger₄.— 22. This₁ big meatball₂ (said), —(You) must₄ take₄ one₅ big bite₆ from me₃.— 23. This one₁ [coyote] along here₂ took a big bite₄ of it₃. 24. This₁ coyote₂ ran₁₂ saying₁₀ ₁₁: —This way₃, along₄ this₅ road₆ it₄ is₉ just₇ /this way₈/ one after another₉.— 25. Here₁ again (coyote) stopped and lay down₄ in front of it₃. 26. As₅ he₆ lay₅ here₃, this₁ big meatball₂ came rolling₇ towards him₄. 27. This one₁ [meatball] said to₅ ₇ him₄.

12: Canonge L-5 (ca. 1950-1955) 1958 NO6 Comanche NO6
Oklahoma

Coyote Stories

539 me$_3$ ma$_4$ niikwiiyu$_7$. 28. –haa$_1$.– mek^se?$_2$ sit^$_3$, –tsihar^yaaihumi?ar^$_4$ n^?$_5$.– me$_6$ yakwiiyu$_7$, maati$_8$ kah-ká?ahutu?i$_9$. 29. sitakˆse?$_1$ ma$_2$ biakˆsahka$_3$, sit^$_4$ biar^rahyapˆ$_5$ ma$_6$ buninu$_7$, ma$_8$ tamana?aru$_9$ tahkapˆha$_{10}$ hanikaku$_{11}$. 30. sitakˆse?$_1$ piar^rahyapˆ$_2$, –yee$_3$. surˆ-atuku$_4$ ^n^$_5$ n^$_6$ kaabehkanoor^$_7$,– me$_8$ u$_9$ niikwiiyu$_{10}$. 31. surakˆse?$_1$ si?anetˆ$_2$ oha?ahnakat^$_3$ nuhkínu$_4$, p^mi$_5$ u$_6$ suabetaihka$_7$.

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–Are you$_2$ lying$_4$ here$_3$?– 28. –Yes$_1$, said$_2$ this one$_3$, –I$_5$ am about to die of hunger$_4$,– (he) was saying$_{6,7}$, and is about to take a bite$_9$ of it$_8$. 29. When$_3$ he$_2$ opened his mouth wide$_3$, /this$_1$/ this$_4$ big meatball$_5$ saw$_7$ it$_6$ as (coyote) had$_{11}$ meat$_{10}$ between$_9$ his$_8$ teeth$_9$. 30. This$_1$ big meatball$_2$ said to to$_8$ it$_9$ him$_9$, –Oh$_3$, you$_5$ (are) that same one$_4$, moving along cheating$_7$ me$_6$.– 31. At this place$_2$, when$_7$ it$_4$ [meatball] recognized$_7$ him$_8$, that$_1$ coyote$_3$ ran$_4$.

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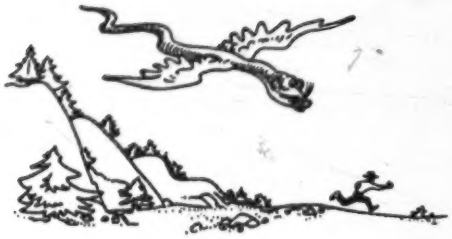
12: Canonge L-5 (ca. 1950-1955) 1958 NO6 Comanche NO6
Oklahoma



VIII

539 1. ʌʌmʌ?kʌtsa?$_1$ raiboo?$_2$ pʌmaku$_3$ bʌʌ$_4$ waahimaru?ih$\underline{a}_5$ waahpihta$_6$ wʌhká?ami?anu$\underline{u}_7$. 2. su?ana$_1$ u$_2$ biaroyakarʌku$_3$, uruhkati$_4$ wʌhká?ab$\underline{a}$ni$\underline{i}_5$. 3. uhka$_1$ u$_2$ wʌhka?ab$\underline{a}$nikuk$\underline{a}$se?$_3$ hini$_4$ huuhkabaiki$\underline{i}_5$ uwakatu$_6$ kasábipikuhkina$\underline{a}_7$. 4. sitʌ-k$\underline{a}$se?$_1$ taiboo?$_2$, —hinikia$_3$ u?$_4$, — me$_5$ suat$\underline{a}_6$, huumati$_7$ buhwáainu$\underline{u}_8$. 5. surʌk$\underline{a}$se?$_1$ pʌwakatu$_2$ u$_3$ biakasabipi-kuku$_4$, u$_5$ buninu$\underline{u}_6$. 6. pʌmi$_1$ ma$_2$ bunihka$_3$, sitʌ$_4$ kwasinaboo?$_5$ kasakat$\underline{a}_6$, mawakatu$_7$ yʌtsʌhkina$\underline{a}_8$. 7. si-tʌk$\underline{a}$se?$_1$ taiboo?$_2$ u$_3$ namarunehts$\underline{a}_4$. 8. surʌk$\underline{a}$se?$_1$ pʌ$_2$ waikinʌkahtu$_3$ tunehtsʌnu$\underline{u}_4$. 9. sitʌk$\underline{a}$se?$_1$ kwasinaboo?$_2$ kesʌ$_3$ pʌ$_4$ waikina$_5$ u$_6$ wʌhpitʌʌku$_7$, ubinai$_8$ u$_9$ kʌhtsía-

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1. One$_1$ white man$_2$ went to cut down$_7$ (a) cedar tree$_6$, with which$_3$ (they) will have$_5$ their$_4$ Christmas tree$_8$. 2. There somewhere$_1$, where that big mountain sits$_{2\,3}$, below it$_4$ (he) was cutting much$_5$. 3. As$_3$ he$_2$ was cutting$_3$ /that$_2$/ much$_3$, something$_4$ among the trees$_5$ came$_7$ towards him$_6$, making wing noises$_7$. 4. This$_1$ white man$_2$ looks around$_8$ at the trees$_7$ and thinks$_{5\,6}$, —Wonder what$_3$ it$_4$ (is)?— 5. As$_4$ it$_3$ made big wing noises$_4$ towards him$_2$, that one$_1$ [he] saw$_6$ it$_5$. 6. As$_3$ he$_2$ looked at$_3$ it$_1$, this$_4$ snake$_5$ [that] has wings$_6$, came flying$_8$ towards him$_7$. 7. This$_1$ white man$_2$ ran away from$_4$ it$_3$. 8. That one$_1$ ran$_4$ to$_3$ his$_2$ wagon$_3$. 9. Before$_3$ he$_6$ reached$_7$ his$_4$ wagon$_5$, this$_1$ snake$_2$ bit$_{10}$ him$_9$ from behind

Comanche Texts

539 nu$_{10}$. 10. sitʌkʌse?$_1$ tukaninu$_2$. 11. u$_1$ na?nʌmʌnʌʌ-kʌse?$_2$ u$_3$ wʌsúwarʌkinu$_4$. 12. sube?$_1$ sitʌ$_2$ taanu$_3$. 13. pʌʌ$_1$ kahtʌ́i?nii$_2$ surʌ$_3$ u$_4$ kwʌhʌ$_5$ ke$_6$ u$_7$ pitʌna$_8$ narʌmu?ikʌnu$_9$. 14. surʌʌkʌse?$_1$ urʌʌ$_2$ kahtʌ́i?nʌʌ$_3$ sʌsʌ-mʌ?nʌʌ$_4$ tʌhʌyayʌkwinu$_5$. 15. sʌsʌmʌ?$_1$ bʌʌ$_2$ waikinʌba?$_3$ pʌʌ$_4$ ta?wo?i?$_5$ himahtsi$_6$, u$_7$ wehkínukwa$_8$. 16. surʌʌ$_1$ su?ana$_2$ u$_3$ habiku$_4$, u$_5$ rʌyaaipʌnaihku$_6$, u$_7$ uranu$_8$. 17. surʌkʌse?$_1$ sʌmʌbekwika$_2$. 18. sitʌkʌse?$_1$ taiboo?nʌʌ$_2$ —mahka$_3$ ranʌ$_4$ kʌhkupa?iha$_5$ suabetaitu?inʌʌ$_6$. — mekʌ$_7$. 19. suku$_1$ huuhkaba$_2$ urii$_3$ tobo?ikaku$_4$, si?ana$_5$ marʌʌ-kʌhu$_6$ piaba?ati$_7$ kasakatʌ$_8$, marʌʌkʌhu$_9$ yatsʌhkinu$_{10}$. 20. —ma$_1$ buniika$_2$. 21. urʌtuku$_1$ ma?$_2$ narʌ?ʌyatʌ$_3$ kwasinaboo?$_4$. — me$_5$ surʌʌ$_6$ niwʌnʌtsi$_7$, sʌʌhpe?sʌ$_8$ u$_9$ kwʌtikúnu$_{10}$, u$_{11}$ behkánu$_{12}$. 22. —sitʌtukutsa?$_1$ raa$_2$ haitsiha$_3$ kʌhkupa?i$_4$. — 23. si?anetʌ$_1$ sitʌʌ$_2$ sihka$_3$ rai-boo?a$_4$ noonukwa$_5$ rʌasʌ$_6$ sihka$_7$ kwasinaboo?a$_8$. 24. si-tʌʌkʌse?$_1$ u$_2$ pʌetsʌku$_3$ sooyotʌ$_4$, pitusʌ$_5$ rʌasʌ$_6$ ukʌhu$_7$ mi?anu$_8$, suma$_9$ toyama$_{10}$ kʌanu$_{11}$. 25. soko$_1$ ma$_2$ ku-

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/him$_8$/. 10. It$_1$ got dark$_2$. 11. His$_1$ relatives$_2$ began to miss$_4$ him$_3$. 12. Then$_1$ it$_2$ was morning$_3$. 13. /That one$_3$/ his$_4$ wife$_5$ told$_6$ their$_1$ neighbors$_2$ of$_3$ his$_7$ not$_4$ arriving$_8$. 14. /Those$_1$/ some of /them$_4$/ their$_2$ neighbors$_3$ got on hor-ses$_5$. 15. Some$_1$, taking$_2$ their$_4$ guns$_3$, went looking for$_5$ him$_7$ on$_6$ their$_2$ wagons$_8$. 16. There$_2$ those ones$_1$ found$_3$ him$_7$, as$_4$ he$_5$ lay$_6$. (and) as$_4$ he$_5$ had died$_6$. 17. That one$_1$ was all swelled up$_2$. 18. These$_1$ white men$_2$ said$_7$. —We$_4$ will find out$_5$ what killed$_6$ that one$_3$. 19. As$_4$ they$_5$ stood$_6$ there$_1$ among the trees$_2$, here$_3$ to them$_4$ came flying$_{10}$ (something which) has$_5$ big long$_7$ wings$_8$ /to them$_9$/. 20. --Look at$_2$ it$_1$. 21. It$_2$ (is) that$_1$ dangerous$_3$ snake$_4$.-- those ones$_4$ so say-ings$_5$ all of them at once$_6$ shot at$_{10}$ it$_9$, killed$_{12}$ it$_{11}$. 22. —This one$_1$ killed$_4$ our$_2$ friend$_3$.-- At this place$_1$ these ones$_2$ carried off$_5$ this$_3$ white man$_4$, also$_6$ this$_7$ snakes$_8$. 24. These ones$_1$ (who) are many$_4$, that$_2$ morning$_3$ went$_5$ back$_6$ again$_4$ to it$_7$, went up$_{11}$ /on it$_9$/, on the mountain$_{10}$. 25. As$_1$

Fairy Tales and Fables

539 ʔekʌ$_3$ mariɨ$_4$ bitʌhka$_5$, suʔana$_6$ ma$_7$ tokwehkuʔekʌ$_8$ pia-
rainə$_9$, makʌhi$_{10}$ mariɨ$_{11}$ tokwɨtehka$_{12}$, makuhpatʌ$_{13}$ kasá-
bipikuna$_{14}$. 26. sitʌʌkʌse$^{ʔ}_1$ suhka$_2$ bʌhtsaʔeti$_3$ ukʌhu$_4$
hanɨnu$_5$. 27. sumetʌ$_1$ toyametʌ$_2$ sitʌʌ$_3$ weehtsi$_4$, umanai-
kɨsuahtu$_5$ miʔanu$_6$. 28. sokʌhi$_1$ u$_2$ taikʌhi$_3$ uriɨ$_4$ buni-
hkaku$_5$, surʌ$_6$ urʌʌ$_7$ hanipʌ$_8$ pʌtsʌhánu$_9$, suhka$_{10}$ sumatu$_{11}$
toyamatu$_{12}$ sehka$_{13}$ kwasinaboo$^{ʔ}_{14}$ rohpóroanu$_{15}$. 29. si-
tʌʌkʌse$^{ʔ}_1$ taiboo^{ʔ}nʌʌ$_2$ tʌasʌ$_3$ ukʌhu$_4$ miʔanu$_5$, sehka$_6$
bʌʌ$_7$ tohkʌaʔɨha$_8$ sʌʌmatu$_9$ tsoʔmɨtsi$_{10}$, u$_{11}$ kutsɨtónanu$_{12}$.
30. sitʌʌkʌse$^{ʔ}_1$ suni$_2$ u$_3$ mʌʌhtsi$_4$, —mia$_5$ ranʌ$_6$. taa$_7$
haitsʌha$_8$ ranʌ$_9$ kʌhkupaʔɨha$_{10}$ suabetaʔi$_{11}$, tʌasʌ$_{12}$ nahkia$_{13}$
u$_{14}$ sʌmʌwasʌʔi$_{15}$. — me$_{16}$ niwʌnʌʌyu$_{17}$. 31. sunihku$_1$
setʌ$_2$ taiboo$^{ʔ}_3$ suhka$_4$ kakʌsakatʌna$_5$ kwasinaboo$^{ʔ}_6$ pʌmʌ-
matʌna$_7$ kʌhkupaʔɨha$_8$ sʌmʌnanaarʌmuʔikʌnu$_9$. 32. usʌse$^{ʔ}_1$
tʌbitsɨtʌ$_2$. 33. subetʌ$_1$.

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they$_4$ arrived$_5$ there$_1$ at$_3$ its$_2$ top$_3$. there$_4$ at$_5$ its$_7$ very top$_8$
(was) a big hole$_9$. and when$_{12}$ they$_{11}$ peeped$_{12}$ in it$_{10}$. wing
noises$_{14}$ (are) in it$_{13}$. 26. These ones$_1$ prepared$_2$ there$_4$
that$_3$ explosive$_3$. 27. These ones$_3$ descending$_4$ /from that
that place$_1$/ from that mountain$_2$. went$_4$ further off from it$_5$.
28. As$_5$ they$_4$ are looking$_5$ there$_1$ at$_3$ that$_2$ hole$_3$. /that one$_6$/
their$_7$ charge$_8$ exploded$_9$. scattered$_{15}$ /that$_{10}$/ those various$_{11}$
snakes$_{14}$ all over that$_{11}$ /all over the/ mountain$_{12}$. 29. These$_1$
white men$_2$ again$_3$ went$_5$ /to/ there$_4$. gathering$_{15}$ all together$_9$
those scattered$_6$ (remains) /what$_8$/ they$_7$ had blown out$_8$.
set$_{12}$ it$_{11}$ on fire$_{13}$. 30. These ones$_1$, having done to$_4$ it$_3$
[them] that way$_2$. said$_{16\,17}$. —Let's$_6$ go$_5$. We$_7$ know$_{11}$ what
killed$_{10}$ our$_7$ friend$_8$ also$_{12}$ (I) guess$_{13}$ (we) killed all of$_{15}$
it$_{14}$.— 31. In that way$_1$ those various$_2$ white men$_3$ told every-
one about$_9$ those$_4$ winged$_5$ snakes$_6$ that killed$_8$ one of them$_7$.
32. That$_1$ is true$_2$. 33. That is all$_1$.

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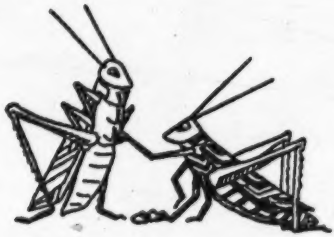
12: Canonge L-5 (ca. 1950-1955) 1958 NO6 Comanche NO6
Oklahoma



IX

539 1. soobe$^{?}$ʌʌkʌtsa$^{?}_{1}$ ɾʌʌ$_{2}$ ahtakĩ$^{?}_{3}$ tʌmʌʌmi$^{?}$anu$_{4}$. 2.—ibu$_{1}$ nʌ$^{?}_{2}$ tabe$_{3}$ ikahpetu$_{4}$ manakwʌhu$_{5}$ nana$^{?}$atahpu$_{6}$ naboori$_{7}$ kwasu$^{?}_{8}$ tʌmʌʌkwatu$^{?}_{9}$.— mekʌ$_{10}$. 3. u$_{1}$ pia$^{?}$kʌse$^{?}_{2}$.— tʌʌ$_{3}$ ʌnʌ$_{4}$ o$^{?}$ana$_{5}$ manakwʌ$_{6}$ miasuwaitu$^{?}_{7}$,— me$_{8}$ u$_{9}$ niikwiiyu$_{10}$. 4. sitʌkʌse$^{?}_{1}$ ahtakĩ$^{?}_{2}$. —natsatsa$_{3}$ tʌʌ$_{4}$ nomia$^{?}$eku$_{5}$, u$^{?}$ana$_{6}$ esitʌʌnʌ$^{?}$ikatʌ$_{7}$, tahʌ$_{8}$ na$^{?}$nʌmʌnʌʌkabaiki$_{9}$ nʌ$_{10}$ yʌtsʌmia$^{?}$eeku$_{11}$. —5.sitʌkʌse$^{?}_{1}$ si$^{?}$anstʌ$_{2}$ yʌtsʌhkwa$_{3}$ tʌmʌʌ-mi$^{?}$atsi$_{4}$. 6. sitʌkʌse$^{?}_{1}$ yʌtsʌmi$^{?}$arʌ$_{2}$, yʌtsʌmi$^{?}$arʌ$_{3}$, u$_{4}$ biarʌpinoo$^{?}$karʌku$_{5}$, uma$_{6}$ karʌhúpiitʌ$_{7}$. 7. maa$_{1}$ ma$_{2}$ karʌkukʌse$^{?}_{3}$ piawosa$^{?}$a$^{?}$ra$^{?}_{4}$ mawakatu$_{5}$ to$^{?}$ihúpiitʌ$_{6}$, — hina$_{7}$ ʌnʌ$_{8}$?— me$_{9}$ u$_{10}$ niikwiiyu$_{11}$. 8. surʌkʌse$^{?}_{1}$, —

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1. Long ago$_{1}$, it is said$_{2}$, a grasshopper$_{3}$ went to buy$_{4}$. 2. —I$_{2}$ will go buy$_{3}$ (a) different kind of$_{4}$ designed$_{7}$ coat$_{8}$ (I will go) far away$_{5}$ this way$_{1}$ towards (the) going down$_{4}$ (of the) sun$_{3}$,— (he) said$_{10}$. 3. His$_{1}$ mother$_{2}$ said to$_{3}$ him$_{9}$. —You$_{4}$ continually$_{3}$ want to go$_{7}$ over there$_{5}$ far away$_{6}$.— 4. This$_{1}$ grasshopper$_{2}$ (said). —No matter$_{3}$? When$_{5}$ we$_{4}$ move$_{5}$, when$_{11}$ I$_{10}$ fly$_{11}$ among$_{7}$ our$_{8}$ relatives$_{9}$, there$_{4}$ (I) appear grey$_{7}$.— 5. This one$_{1}$ at this place$_{2}$ flew off$_{3}$. /going/ to buy$_{4}$. 6. This one$_{1}$ goes flying$_{2}$, goes flying$_{3}$, where that big rock hill sits$_{4\ 5}$, (it) stopped and sat$_{7}$ on it$_{6}$. 7. As$_{3}$ he$_{3}$ sat$_{3}$ on it$_{1}$, (a) big grasshopper$_{4}$ climbed$_{4}$ towards him$_{8}$ and stopped$_{4}$. —What$_{7}$ (do) you$_{9}$ (want)?— (he) said to$_{9\ 11}$

Comanche Texts

539 tsaa$_2$ nʌ$^{?}$$_3$ naboori$_4$ kwasu$^{?}$i$_5$ suwaaitʌ$_6$.— me$_7$ u$_8$ nii-kwiiyu$_9$. 9. sitʌkʌse$^{?}$$_1$ nana$^{?}$atahputi$_2$ tʌrʌstʌpihta$_3$ himanu$_4$ uma$_5$ sihka$_6$ esi$^{?}$ahtamúu$^{?}$a$_7$ ta$^{?}$ekanu$_8$. 10. —meeku$_1$ nabuuni$_2$.— mekʌse$^{?}$$_3$ surʌ$_4$ u$_5$ niikwiiyu$_6$. 11. sitʌkʌse$^{?}$$_1$ si$^{?}$ana$_2$ wʌnarʌ$_3$, nabuihwanʌbani$_4$. 12. —nohi$^{?}$$_1$ tsaa$_2$ nabuniyu$_3$ nʌʌ$_4$.— mekʌse$^{?}$$_5$ surʌ$_6$ esi$^{?}$ahtamúu$^{?}$$_7$. 13. —usʌ$_1$ nʌ$^{?}$$_2$ bʌesʌ$_3$ tsaa$_4$ naboori$_5$ nʌ$_6$ suwainihti$_7$ kwasu$^{?}$utua$^{?}$i$_8$. miaru$^{?}$i$_9$ nʌ$^{?}$$_{10}$.— usʌ$_{11}$ mekʌse$^{?}$$_{12}$ suurʌ$_{13}$. 14. si$^{?}$anetʌkʌse$^{?}$$_1$ surʌ$_2$ pitusʌ$_3$ yʌtsʌnukwa$_4$, so$^{?}$ana$_5$ sehka$_6$ esi$^{?}$ahtamúu$^{?}$a$_7$ pʌkʌhu$_8$ sooyori$^{?}$ikahtu$_9$ pitʌnu$_{10}$. 15. surʌʌkʌse$^{?}$$_1$ esi$^{?}$ahtamúu$^{?}$nʌʌ$_2$. —osʌ$_3$ hakarʌ$_4$ naniisuyake$_5$ naboorʌ$_6$ uku$_7$ tamʌkaba$_8$ kahtʌ$_9$.— 16. sʌmʌ-$^{?}$kʌse$^{?}$$_1$. —urʌ$_2$ u$^{?}$$_3$ rʌmʌʌko$^{?}$i$^{?}$$_4$.— mes yʌkwiiyu$_4$. 17. surʌkʌse$^{?}$$_1$ pʌmi$_2$ urii$_3$ nasuyakeku$_4$. pʌnihku$_5$ uhka$_6$ pʌ$_7$ nara$^{?}$urakʌ$^{?}$iha$_8$ urii$_9$ tʌ$^{?}$awekʌnu$_{10}$. 18. setʌkʌse$^{?}$$_1$ esi-$^{?}$ahtamúu$^{?}$$_2$ sebutu$_3$ tabe$^{?}$ikahpetutu$_4$ sʌmʌyorinukwa$_5$, tʌʌ-$^{?}$nikatʌ$_6$, setʌ$_7$ sʌmʌkoyamanu$_8$, nananisuyake$_9$ setʌ$_{10}$

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him$_{10}$. 8. That one$_1$ said to$_{7\ 9}$ him$_8$. —I$_3$ want$_4$ (a) nice$_2$ designed$_4$ coat$_5$.— 9. This one$_1$ took$_4$ different kinds of$_2$ little stones$_3$, with it$_5$ [them] (he) painted$_6$ this$_4$ grey grasshopper$_7$. 10. —Now$_1$ look at yourself$_2$,— that one$_4$ said to$_{5\ 6}$ him$_5$. 11. This one$_1$ stands$_2$ here$_3$ looking at himself much$_4$. 12. —I$_4$ look$_5$ very$_1$ nice$_2$,— said$_3$ that$_4$ grasshopper$_7$. 13. —Already$_3$ I$_2$ received$_6$ that$_1$ nice$_4$ designed$_5$ coat$_8$ (the) way I want$_{6\ 7}$. I$_{10}$ will go$_9$,— thus$_{11}$ said$_{12}$ that one$_{13}$. 14. At this place$_1$ that one$_2$ flew /off$_4$/ back$_3$; (and) arrived$_{10}$ there$_5$ (at the) place$_6$ (where) those various$_5$ grasshoppers$_7$ are flying a lot /to$_9$/. 15. Those$_1$ grasshoppers$_2$ (said), —Who$_4$ (is) that$_3$, (who) looks$_4$ pretty$_5$, (who) here$_7$ among us$_8$ /is/ sitting$_9$?— 16. One$_1$ said$_{5\ 6}$. —It$_3$ (is) that one$_2$, returned from buying$_4$.— 17. As$_4$ they$_3$ wished for$_4$ that$_2$, that one$_1$ told$_{10}$ them$_9$ in that way$_5$ [how] he$_7$ met$_8$ that one$_6$. 18. These various$_1$ grasshoppers$_2$ all flew off$_5$ (in) various ways$_3$ towards the going down (of the) sun$_4$ (and they) stay$_6$ (and when) these various ones$_7$ all returned$_8$, these various

Fairy Tales and Fables

539 naboohka$_{11}$. 19. suku$_1$ sehka$_2$ naboori$_3$ ahtamúu?a$_4$ naahkaku$_5$, atanaihtʌ$_6$ urʌʌkʌ$_7$ bitʌnu$_8$. 20. surʌkʌse?$_1$, --mʌnʌ$_2$ esi?ahtamúu?nʌʌ$_3$ hakanihku$_4$ nananisuyakeku$_5$ naboohka$_6$? -- me$_7$ urii$_8$ niikwiiyu$_9$. 21. surʌʌkʌse?$_1$, -- tʌmʌʌyʌkarʌ$_2$ nʌnʌ$_3$. usʌ$_4$ sube?sʌ$_5$ suhka$_6$ esi?ahtamúu?a$_7$ tʌmʌʌko?ikatʌ$_8$ nihánu$_9$, tsaa$_{10}$ naboori$_{11}$ u$_{12}$ kwasu?utʌ-mʌʌhka$_{13}$. -- me$_{14}$ yʌkwitʌ$_{15}$. 22. subetʌ$_1$.

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ones$_{10}$ are designed$_{11}$ pretty$_9$. 19. As$_5$ those various$_2$ designed$_3$ grasshoppers$_4$ are livings there$_1$, one from a different kind$_6$ came up$_8$ to them$_7$. 20. That one$_1$ said to$_{7,9}$ them$_8$. --How is it$_6$ all you$_2$ grey grasshoppers$_3$ are designed$_4$ pretty$_5$?-- 21. Those ones$_1$ are saying$_{14\ 15}$, --We$_3$ shopped around$_2$. Thus$_4$ at that time$_5$ when$_{13}$ he$_{12}$ bought$_{13}$ the nice$_{10}$ designed$_{11}$ coat$_{13}$ (someone) named$_9$ that$_6$ grey grasshopper$_7$ 'Is Returned From Buying$_8$'.-- 22. That is all$_1$.

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539 1. soobe?ʌkʌtsa?$_1$ rʌs$_2$ su?ana$_3$ wakaré?ee?$_4$ tʌrʌebuhipʌ-
ha$_5$ hʌkikʌ$_6$ hʌkikahtʌ$_7$. 2. tʌtaatʌ$_1$ ma$_2$ tʌe?tʌkʌse?$_3$
su?ana$_4$ ma$_5$ kʌma?kʌ$_6$ karʌrʌ$_7$, animuiha$_8$ pʌmi$_9$ pʌ$_{10}$
pia?a$_{11}$ maka?eku$_{12}$, u$_{13}$ rʌkʌbʌ́ni$_{14}$. 3. si?anakʌse?$_1$ mahri$_2$
yʌkwihkaku$_3$, piakwasinaboo?$_4$ marʌʌkʌ$_5$ bitʌnu$_6$. 4. sitʌ-
kʌse?$_1$ kwasinaboo?$_2$, —nʌ$_3$ rʌhkapʌharuku$_4$ mʌh$_5$ tʌhkayʌ-
karʌʌ$_6$.— me$_7$ uhri$_8$ niikwiiyu$_9$. 5. sitʌhkʌse?$_1$ wakaré-
?ee?nʌh$_2$ pʌhʌ$_3$ kwahikupʌsʌ$_4$ wekwinu$_5$, ke$_6$ mama?ai$_7$
niwʌnʌʌyu$_8$, suhka$_9$ kwasinaboo?a$_{10}$ tʌ?ʌyatʌ$_{11}$. 6. sitʌkʌ-
se?$_1$ kwasinaboo?$_2$, —nama?ai$_3$ pʌ?$_4$ ke$_5$ mʌhi$_6$ niwʌnʌku$_7$,
ʌmi$_8$ mahrʌ$_9$ ahpʌ?a$_{10}$ piwokʌtsi$_{11}$, nuhkitu?i$_{12}$.— me$_{13}$ u$_{14}$
niikwiiyu$_{15}$. 7. sitʌkʌse?$_1$ wakaré?ee?$_2$ tuhúbʌhkanu$_3$. 8.
tuhubʌkʌtsikʌ$_1$ pʌ$_2$ puihoikiti$_3$ ekapitʌma$_4$ pisáanu$_5$. 9. si-
tʌkʌse?$_1$ kwasinaboo?$_2$, —ke$_3$ hina$_4$ supana?iitʌ$_5$, nánahbi-
so?ai$_6$ yʌyʌmuhkutʌ$_7$, nʌʌ?mai$_8$ wakaré?ee?$_9$,— me$_{10}$ u$_{11}$
niikwiiyu$_{12}$. 10. surʌkʌse?$_1$ kwasinaboo?$_2$ maatu$_3$ tunehtsʌ-

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539 825 1. Long ago$_1$, it is said$_2$, there somewhere$_3$ (a) turtle$_4$ is shade-sitting$_7$ in (the) shade$_6$ (of) little weeds$_5$. 2. As$_{12}$ it$_{10}$ mother$_{11}$ is feeding$_{12}$ flies$_8$ (to) it$_9$ [child]. her$_2$ little$_1$ child$_3$ is sitting$_7$ there$_4$ beside$_6$ her$_5$ eating$_{14}$ it$_{13}$ much$_{14}$. 3. As$_3$ they$_2$ are sitting$_3$ here$_1$, (a) big snake$_4$ arrived$_6$ to them$_5$. 4. This$_1$ snake$_2$ said to$_{7\ 9}$ them$_8$. --You two$_5$ are moving about eating$_6$ my$_3$ meat$_4$.— 5. These two$_1$ turtles$_2$ entered$_5$ in$_4$ their$_3$ backs$_4$ (and) talked$_8$ not$_6$ with him$_7$, (and) are afraid of$_{11}$ that$_9$ snake$_{10}$. 6. This$_1$ snake$_2$ said to$_{13\ 15}$ him$_{14}$. —As$_7$ you two$_6$ are$_7$ not$_5$ talking$_7$ with me$_3$, I$_4$, will run$_{12}$, dragging$_{11}$ you$_8$, their$_9$ father$_{10}$.— 7. This$_1$ turtle$_2$ got angry$_3$. 8. Getting angry$_1$, around$_3$ his$_2$ eye$_3$ /he/ /applied$_5$/ /with/ red$_4$. 9. This$_1$ snake$_2$ said to$_{10\ 12}$ him$_{11}$. —Lazy$_8$ turtle$_9$, (you) don't$_3$ know$_5$ anything$_4$, (you) move$_7$ slowly$_6$.— 10. This$_1$ snake$_2$ ran$_4$ towards him$_3$, twisted$_9$ his$_5$

Comanche Texts

539 nu$_4$. pʌ$_5$ kwasi$_6$ ma$_7$ kwasihoiki$_8$ wʌ?kwipunanu$_9$. 11. suni$_1$ u$_2$ mʌʌhtsi$_3$, maai$_4$ piwokʌtsi$_5$, puhikabaiki$_6$ maai$_7$ tsahpó?tsemi?a$_8$. 12. sitʌkʌse?$_1$ wakaré?ee?$_2$ suni$_3$ pʌmi$_4$ u$_5$ mʌʌmi?aku$_6$, tʌebuhipʌha$_7$ su?ana$_8$ wʌnʌku$_9$, mahoiki$_{10}$ nʌʌ?kwipunukwa$_{11}$. 13. sitʌkʌse?$_1$ kwasinaboo?$_2$ suni$_3$ pʌmi$_4$ u$_5$ mʌʌhka$_6$, pʌ$_7$ kwasi$_8$ tsahká?anu$_9$. 14. si?anetʌ$_1$ sitʌ$_2$ kwasinaboo?$_3$ kwasiwaaitʌ$_4$, nuhkínu$_5$. 15. sitʌkʌse?$_1$ wakaré?ee?$_2$, —nohi?$_3$ nanʌsu?uyaa$_4$ nʌ?$_5$ u$_6$ mʌʌnu$_7$, — me$_8$ yʌkwiiyu$_9$. 16. sube?sʌkʌse?$_1$ suni$_2$ uhka$_3$ u$_4$ mʌʌhka$_5$, sʌsʌmʌ?$_6$ kwasinaboo?$_7$ pi?to?na?i$_8$. 17. subetʌ$_1$.

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539 (own) tail$_4$ around$_8$ his$_7$ (the turtle's) tail$_9$. 11. Acting on$_3$
825 him$_2$ that way$_1$, dragging$_5$ him$_4$, (he) went bouncing$_8$ him$_7$ through the weeds$_6$. 12. As$_4$ he$_5$ went acting on$_6$ him$_4$ that way$_3$, as$_8$ little weeds$_7$ are standing$_9$ there$_8$, this$_1$ turtle$_2$ went off wrapping himself$_{11}$ around it$_{10}$ [weeds]. 13. When$_4$ he$_5$ [the turtle] acted on$_6$ him$_4$ [the snake] that way$_3$, this$_1$ snake$_2$ pulled off$_9$ his$_7$ (own) tail$_8$. 14. At this place$_1$ this$_2$ snake$_3$ is without a tail$_4$, (and) ran away$_5$. 15. This$_1$ turtle$_2$ said$_8$ 9. —I$_3$ caused$_7$ him$_4$ to be$_7$ very$_3$ laughable$_4$.— 16. From that time$_1$, when$_5$ he$_4$ acted on$_5$ him$_3$ that way$_2$, some$_4$ snakes$_7$ are bobtailed$_6$. 17. That is all$_1$.

12: Canonge L-5 (ca. 1950-1955) 1958 NO6 Comanche NO6
Oklahoma

XI

539 1. soobe²ʌkʌtsa²₁ zʌa₂ su²ana₃ nʌmʌnʌʌ₄ kahníba²i₅. 2. surʌkʌse²₁ urʌʌ₂ paraiboo²₃, —nomiaru²i₅ tanʌ₆,— me₄ yʌkwiiyu₇. 3. surʌʌkʌse²₁ pʌʌ₂ kahni₃ tsahtʌ́wa-²inu₄, pʌʌ₅ tʌnoowapinii₆ tʌnookʌnu₇. 4. pʌmʌsu²a₁ tahʌ́yakʌʌnu₂, pʌʌ₃ tʌrʌe²tii₄ pihímanu₅. 5. pʌʌ₁ tʌ-noowapinii₂ makʌtsi₃, nomi²anu₄. 6. sʌsʌma²nʌʌ₁ na-²nai²bi₂ hunu²betu₃ mi²anu₄. 7. surʌkʌse²₁, —nʌmʌ₂ kahnikʌhu₃ nʌ²₄ mia₅,— me₆ yʌkwihtsi₇, okʌho₈ hunu-²ba²atu₉ to²inu₁₀. 8. pʌʌ₁ kahnibetuti₂ u₃ bunihkakʌse²₄ urʌʌ₅ kahninʌʌ₆ kehʌ́wa²i₇. 9. surʌkʌse²₁, —nomi²a²itu-ku₂ nʌnʌ₃,— me₄ yʌkwinu₅. 10. sitʌkʌse²₁ pu²etu₂ mi²anu₃, mi²anoorʌ₄, mi²anoorʌ₅, tukaninu₆. 11. su²a-

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1. Long ago$_1$, it is said$_2$, somewhere there$_3$ Indians$_4$ had a camp$_5$. 2. /That one$_1$/ their$_2$ chief$_3$ said$_4$ $_7$, —We$_3$ will move$_4$.— 3. Those ones$_1$ took down$_4$ their$_2$ teepees$_3$, (and) loaded$_7$ their$_5$ pack animals$_6$. 4. They also$_1$ mounted horseback$_2$, (and) put$_3$ their$_3$ children$_4$ behind$_5$ (them). 5. Driving$_3$ their$_1$ pack animals$_2$ (they) moved away$_4$. 6. The young woman of$_3$ some of them$_1$ went$_4$ towards the creek$_3$. 7. That one$_1$ came out$_{10}$ along (the) creek$_9$ over there$_8$ saying$_4$ $_7$. —I$_4$ go$_5$ to$_3$ our$_2$ camp$_3$.— 8. As$_4$ she$_3$ looked$_4$ towards$_3$ their$_1$ camp$_2$, (she saw) their$_3$ teepees$_6$ were gone$_7$. 9. That one$_1$ said$_4$ $_3$, —We$_3$ moved away$_2$.— 10. This one$_1$ went$_3$ along the trail$_2$, (she) travels$_4$, (and) travels$_5$, night came$_4$. 11. There$_1$ /from/

Comanche Texts

nakʌse?$_1$ mamunai$_2$ hini$_3$ tuhânikina$_4$. 12. sitʌkʌse?$_1$ mawaka$_2$ bitʌnu$_3$, siwaka$_4$ pɨawasápe?wakʌ$_5$. 13. sitʌ-kʌse?$_1$ wasápe?$_2$, —hakahpu$_3$ ʌnʌ$_4$ mi?aayu$_5$?— me$_6$ u$_7$ niikwiiyu$_8$. 14. sitʌkʌse?$_1$ wa?ihpʌ?$_2$, —nʌ$_3$ na?nʌmʌnii$_4$ nʌ?$_5$ nʌe$_6$ nobʌahraikwʌka$_7$, urʌʌ$_8$ napʌhu$_9$ mi?arʌ$_{10}$, — mekʌ$_{11}$. 15. sitʌkʌse?$_1$ wasápe?$_2$, —nʌma?aihtʌ$_3$ mia$_4$ mʌmʌ$_5$ kahnikʌhu$_6$, — me$_7$ yʌkwiiyu$_8$. 16. sitʌkʌse?$_1$ wa?ihpʌ?$_2$, —haa$_3$. nah$_4$ nʌ?$_5$ ʌma?ai$_6$ miaru?i$_7$, — me$_8$ yʌkwiiyu$_9$. 17. surʌkʌse?$_1$ wa?ihpʌ?$_2$, —nʌ$_3$ napʌha$_4$ nʌ?$_5$ sokokimarʌ$_6$, tawia?i$_7$, — me$_8$ yʌkwiiyu$_9$. 18. si-tʌkʌse?$_1$ wasápe?$_2$, —nʌba?a$_3$ tʌhʌyaro?i$_4$. ʌ$_5$ nomiaru-?i$_6$ nʌ?$_7$, — me$_8$ yʌkwiiyu$_9$. 19. sitʌkʌse?$_1$ maba?a$_2$ tʌhʌyaro?inu$_3$. 20. sitʌkʌse?$_1$ wasápe?$_2$ ma$_3$ noohtsi$_4$, pisʌtʌkinukwa$_5$. 21. surʌkʌse?$_1$ so?ana$_2$ toyahkaba$_3$ u$_4$ noo?ikanu$_5$. 22. si?anakʌse?$_1$ u$_2$ biaroyahkarʌʌku$_3$, u$_4$ biaraiku$_5$, sitʌ$_6$ wasápe?$_7$, —itsa?$_8$ nʌ$_9$ kahni$_{10}$, — me$_{11}$ yʌkwiiyu$_{12}$. 23. sitʌkʌse?$_1$ wasápe?$_2$, —nʌ$_3$ kwʌhʌtsa?$_4$ kesuatʌ$_5$. nah$_6$ nʌ?$_7$ tsaaku$_8$ uma?ai$_9$ tekwaru?i$_{10}$. — mekʌse?$_{11}$ suurʌi$_{12}$. 24. surʌkʌse?$_1$ wasápe?$_2$, —wee$_3$.—

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in front of her$_2$ something$_3$ dark is coming$_4$. 12. This one$_1$ arrived$_3$ to it$_2$, to this$_4$ /to/ big bear$_5$. 13. This$_1$ bear$_2$ said to$_{6\ 8}$ her$_7$. —Which way$_3$ are$_5$ you$_4$ going$_5$?— 14. This$_1$ woman$_2$ said$_{11}$, —When$_7$ [because] my$_3$ relatives$_4$ moved away and left$_7$ me$_6$, I$_8$ am following$_{10}$ their$_9$ tracks$_9$.— 15. This$_1$ bear$_2$ said$_{7\ 8}$, —Go$_4$ with me$_3$ to$_6$ your$_5$ camp$_6$.— 16. This$_1$ woman$_2$ said$_{8\ 9}$, —Yes$_3$, I$_5$ just$_4$ will go$_7$ with you$_4$.— 17. This$_1$ woman$_2$ said$_{8\ 9}$, —I$_5$ am coming walking$_4$, [and] wore out$_7$ my$_3$ moccasins$_4$.— 18. This$_1$ bear$_2$ said$_{8\ 9}$, —Mount$_4$ /on/ me$_3$. I$_7$ will go carrying$_6$ you$_5$.— 19. This one$_1$ mounted$_3$ on him$_2$. 20. This$_1$ bear$_2$, carrying$_4$ her$_3$, went off pacing$_5$. 21. That one$_1$ entered$_6$ over there$_2$ in the mountains$_3$ carrying$_5$ her$_4$. 22. Here$_1$, where that big mountain sits$_{2\ 3}$, where that big cave (is)$_{4\ 5}$ this$_4$ bear$_7$ said$_{11\ 12}$, —This$_8$ (is) my$_9$ home$_{10}$.— 23. This$_1$ bear$_2$ (said), —My$_3$ wife$_4$ is mean$_5$. I$_7$ just$_6$ will talk$_{10}$ with her$_9$ good$_8$.—

Fairy Tales and Fables

539 me$_4$ u$_5$ niikwiiyu$_6$. 25. —nʌ$_1$ kwʌhi$_2$ nʌ?$_3$ nʌ$_4$ rʌrʌe?tii$_5$ punitu?i$_6$ ʌkʌnaa$_7$. — mekʌse?$_8$ surʌ$_9$ suhka$_{10}$ wa?ihpʌ?a$_{11}$ niikwiiyu$_{12}$. 26. hunakwʌ$_1$ mahri$_2$ tobo?ihu-pitʌkakʌse?$_3$ u$_4$ kwʌhʌ$_5$ mahrʌwakatu$_6$ piayakekatʌ$_7$, to?inu$_8$. 27. sitʌkʌse?$_1$ ma$_2$ kumahpʌ?$_3$, —keta?$_4$ ihka$_5$ tʌtaati$_6$ wa?ihpʌ?a$_7$ marʌnipʌha$_8$ suwaitʌ$_9$. — me$_{10}$ yʌ-kwiiyu$_{11}$. 28. sitʌkʌse?$_1$ ma$_2$ kwʌhʌ$_3$ sihka$_4$ wa?ihpʌ?a$_5$ pʌʌ$_6$ kahnikʌ$_7$ ni?ikanu$_8$. 29. sitʌkʌse?$_1$ ma$_2$ makanu$_3$, pʌ$_4$ pomapʌha$_5$, natsamukwe?a$_6$, na?séeka?a$_7$, na?kʌhtaba-?i?a$_8$ tʌasʌ$_9$ na?tso?me?a$_{10}$. 30. sitʌkʌse?$_1$ si?anetʌ$_2$ pʌmʌ$_3$ ma$_4$ maka?iha$_5$ tʌhkarʌ$_6$, wihnu$_7$ tʌhkámanu$_8$. 31. sitʌkʌse?$_1$ wasápe?a$_2$ kwʌhʌ$_3$ ma$_4$ norʌnákʌnu$_5$. 32. si-tʌkʌse?$_1$ ʌhpʌ́inu$_2$. 33. sitʌkʌse?$_1$ pʌetsʌkusʌ$_2$ taayo-rinu$_3$, taarʌhkanu$_4$. 34. sitʌkʌse?$_1$ wa?ihpʌ?a$_2$, — mia-ru?i$_3$ nʌ?$_4$, — mes yʌkwiiyu$_4$. 35. sitʌkʌse?$_1$ wasápe?a$_2$ —nah$_3$ nʌ?$_4$ mʌʌ$_5$ kahnikʌhu$_6$ ʌ$_7$ tsaweehkwatu?i$_8$, — me$_9$ u$_{10}$ niikwiiyu$_{11}$. 36. sitʌkʌse?$_1$ wa?ihpʌ?a$_2$, —haa$_3$, — me$_4$ yʌkwiiyu$_5$. 37. sitʌkʌse?$_1$ wasápe?a$_2$ tʌasʌ$_3$ ma$_4$ noohtsi$_5$, pu?etu$_6$ pisʌ́tʌkinukwa$_7$. 38. u$_1$ bianoo?baihku$_2$,

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said$_{11}$ that one$_{12}$. 24. That$_1$ bear$_2$ said to$_{4\ 6}$ her$_3$. —Get down$_3$.— 25. —I$_3$ will see$_4$ my$_1$ wife$_2$ (and) my$_4$ children$_5$ first$_7$.— that one$_9$ said to$_{8\ 12}$ that$_{10}$ woman$_{11}$. 26. As$_3$ they$_3$ stopped and stood$_3$ outside$_1$, his$_4$ wife$_5$, came out$_6$ towards them$_6$, is loudly crying$_7$. 27. This$_1$ her$_2$ husband$_3$ said$_{10\ 11}$, —Don t$_4$ try$_5$ to hurt$_6$ this$_7$ little$_4$ woman$_7$.— 28. This$_1$ his$_2$ wife$_3$ told$_6$ this$_4$ woman$_5$ to enter$_8$ into$_7$ their$_4$ house$_7$. 29. This one$_1$ fed$_3$ her$_2$, her$_4$ berries$_5$, grapes$_6$, persimmons$_7$, pecans$_8$ and$_9$ dried plums$_{10}$. 30. This one$_1$ is eating$_4$ what$_5$ she$_4$ fed$_5$ her$_3$, at this place$_2$ then$_7$ finished eating$_8$. 31. This$_1$ bear's$_2$ wife$_3$ made a bed for$_5$ her$_4$. 32. This one$_1$ slept$_2$. 33. These ones$_1$ early morning$_2$ got up$_3$, ate breakfast$_4$. 34. This$_1$ woman$_2$ said$_{5\ 6}$. —I$_4$ will go$_3$.— 35. This$_1$ bear$_2$ said to$_{9\ 11}$ her$_{10}$. —I$_4$ just$_5$ will haul$_6$ you$_7$ off$_8$ to$_6$ your$_5$ camp$_6$.— 36. This$_1$ woman$_2$ said$_{4\ 5}$. —Yes$_3$.— 37. This$_1$ bear$_2$, again$_3$ carrying$_5$ her$_4$, along the trail$_4$ went pacing$_7$.

12: Canonge L-5 (ca. 1950-1955) 1958 NO6 Comanche NO6
Oklahoma

Comanche Texts

u$_3$ biahahpa?niku$_4$, kahni$_5$ uhtu$_6$ yʌkwihka$_7$. 39. sitʌ-
kʌse?$_1$ wa?ihpʌ?$_2$, —nohi?$_3$ tsaaku$_4$ ʌpʌ$_5$ nʌmʌ$_6$ kahnikʌ$_7$
nʌ$_8$ noohpitʌnu$_9$,— me$_{10}$ yʌkwiiyu$_{11}$. 40. sitʌkʌse?$_1$ wa-
?ihpʌ?$_2$ weenu$_3$. 41. sitʌkʌse?$_1$ wasápe?$_2$, —mi?a?i$_3$
nʌ?$_4$,— me$_5$ yʌkwiiyu$_6$. 42. sitʌ$_1$ wa?ihpʌ?$_2$ pʌʌ$_3$ pia-
?nʌʌkʌ$_4$ bitʌnu$_5$. 43. sitʌʌkʌse?$_1$ ma$_2$ na?nʌmʌnʌʌ$_3$ ka-
?witsi$_4$, ma$_5$ pitʌ?imatu$_6$ na?okitʌ$_7$, nʌhkánu$_8$. 44. su-
betʌ$_1$.

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38. Where that big hill was$_{1\ 2}$, where that big level spot is$_{3\ 4}$, teepees$_5$ are sitting$_7$ along there$_6$. 39. This$_1$ woman$_2$ said$_{10\ 11}$, —You$_8$ arrived carrying$_9$ me$_8$ to$_7$ our$_6$ camp$_7$ very$_3$ well$_4$.— 40. This$_1$ woman$_2$ got down$_3$. 41. This$_1$ bear$_2$ said$_{5\ 6}$, —I$_4$ go$_3$.— 42. This$_1$ woman$_2$ arrived$_5$ to$_4$ their$_3$ mothers$_4$. 43. These$_1$ her$_2$ relatives$_3$ gathering together$_4$, are rejoicing$_7$ over$_6$ her$_5$ return$_6$, (and) danced$_8$. 44. That is all$_1$.

12: Canonge L-5 (ca. 1950-1955) 1958 NO6 Comanche NO6
Oklahoma

XII

539 1. soobe?ʌʌkʌtsa?$_1$ rʌa$_2$ tuibihtsi?anʌʌ$_3$ mahími?anu$_4$.
2. surʌʌkʌse?$_1$ wahahtih$_2$ notsa?kanukwa$_3$. 3. sunikʌse?$_1$ urii$_2$ nahami?aku$_3$, atabitsinʌʌ$_4$ urʌʌma$_5$ pahínu$_6$, urii$_7$ sʌmʌwasʌnu$_8$. 4. surʌkwʌrakakʌse?$_1$ wa?ihpʌ?anʌkwʌ$_2$ kʌanu$_3$. 5. surʌkwʌkʌse?$_1$ bitusʌ$_2$ pʌhʌ$_3$ kahnibetu$_4$ mi?anu$_5$. 6. piaroyabihta$_1$ kʌma?ru$_2$ u$_3$ bu?ebaihku$_4$, uhtu$_5$ uhri$_6$ mi?akukʌse?$_7$ su?ana$_8$ bu?ekʌma?kʌ$_9$ nʌʌmʌ$_{10}$ papi$_{11}$ u$_{12}$ tsuhnipʌ$_{13}$ nahapʌ$_{14}$ su?ana$_{15}$ hahpi$_{16}$. 7. sitʌkʌse?$_1$ ma$_2$ tʌi?$_3$, —ihka$_4$ buni$_5$, tʌih$_6$. — me$_7$ yʌ-kwiiyu$_8$. 8. —pʌwa?i$_1$ tahʌ$_2$ naahkwabikatu?iha$_3$, — me$_4$ yʌkwihtsi$_5$, u$_6$ sʌʌhpo?tsenu$_7$. 9. surʌkʌse?$_1$ u$_2$ tʌi?$_3$,

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1. Long ago$_1$, it is said$_2$, young men$_3$ went to fight$_4$.
2. Those ones$_1$ two$_2$ sweethearts went off with$_3$. 3. As$_3$ they$_2$ continued on$_3$ that way$_1$, other Indians$_4$ fell$_5$ [attacked] /on/ them$_6$, killed everyone of$_8$ them$_7$. 4. Only those two$_1$ women$_2$ got out of it$_3$. 5. These two$_1$ went$_2$ back$_3$ towards$_4$ their$_3$ camp$_4$. 6. Where that trail was$_3$ $_4$ along side of$_2$ a big mountain$_1$, as$_7$ they$_6$ went$_7$ along there$_8$, there somewhere$_8$ beside the trail$_9$, (a) human$_{10}$ head$_{11}$ that$_{12}$ (had) become$_{14}$ (a) skull$_{13}$ was lying$_{16}$ there$_{15}$. 7. This$_1$ her$_2$ friend$_3$ said$_7$ $_8$. —Look at$_3$ this$_4$, friend$_5$.— 8. —We$_2$ ourselves will be lying$_3$ like it$_1$,— (and so) saying$_4$ $_5$, (she) kicked$_7$ it$_6$. 9. /That

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Fairy Tales and Fables

539 tʌ$_1$ u$_2$ papi$_3$ nʌʌmʌ$_4$ nahánu$_5$, mahrʌmaʔai$_6$ tekwanu$_7$. 24. sitʌkʌse$_1$, —ibu$_2$ nʌʔ$_3$ miaruʔi$_4$.— me$_5$ yʌkwiiyu$_6$. 25. —tai$_1$ bukutsakakʌkwatuʔi$_2$ nʌʔ$_3$,— me$_4$ yʌkwihtsi$_5$, uhrʌwahketʌ$_6$ miʔanu$_7$. 26. sitʌkʌse$_1$ piarosapitʌpaʔa$_2$ karʌrʌ$_3$, siʔahru$_4$ mahrʌwaka$_5$ bitʌnu$_6$. 27. sitʌkʌse$_1$ sihka$_2$ ma$_3$ tʌiʔa$_4$, —nʌbinakwʌ$_5$ roʔi$_6$. mʌʌ$_7$ kahnikʌhu$_8$ nʌʔ$_9$ ʌ$_{10}$ tsaweekwatuʔi$_{11}$,— me$_{12}$ u$_{13}$ niikwiiyu$_{14}$. 28. sitʌkʌse$_1$ ma$_2$ napekʌ$_3$ wʌnʌhtsi$_4$, mabinakwʌ$_5$ roʔinu$_6$. 29. sitʌkʌse$_1$ siʔanetʌ$_2$ miʔanu$_3$. 30. suhka$_1$ u$_2$ tʌiʔa$_3$ bʌahtsi$_4$, uhri$_5$ miʔakukʌse$_6$ taʔsiwóoʔ$_7$ tʌasʌ$_8$ arʌkaʔ$_9$ tʌasʌ$_{10}$ setʌ$_{11}$ huhtsúuʔ$_{12}$ uhrʌmunaikiyutʌ$_{13}$, nunurawʌna$_{14}$, setʌ$_{15}$ huhtsúuʔ$_{16}$ yoʔyorinuna$_{17}$. 31. sitʌ$_1$ tsuhnipʌkʌse$_2$, —ke$_3$ marʌʌ$_4$ nʌe$_5$ taʔʌyatʌʌ$_6$,— me$_7$ yʌkwiiyu$_8$. 32. —ʌmi$_1$ marʌʌ$_2$ ʌkwihkatʌ$_3$, tahi$_4$ taʔʌyatʌʌ$_5$,— me$_6$ yʌkwiiyu$_7$. 33. sitʌkʌse$_1$ mahrʌ$_2$ kahni$_3$ hakani$_4$ tosanabuniku$_5$ marʌʌkʌhu$_6$ kʌahupiitʌ$_7$. 34. sitʌkʌse$_1$ pʌ$_2$ tʌiʔa$_3$, —otsaʔ$_4$ ʌ$_5$ naʔnʌmanʌʌ$_6$

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became$_3$ (an) Indian$_4$, talked$_7$ with them$_4$. 24. This one$_1$ said$_2$ $_4$. —I$_3$ will go$_4$ this way$_5$. 25. I$_3$ will go to lead a horse for$_2$ us$_1$.— (So) saying$_4$ $_5$ (he) went$_7$ away from them$_6$. 26. This one$_1$ is sitting$_3$ on a big white (horse$_2$), along here$_4$ (he) came up$_6$ to them$_5$. 27. This one$_1$ said to$_{12}$ $_{14}$ her$_{13}$, this$_2$ her$_3$ friend$_4$, —Climb up$_6$ behind me$_5$. To$_8$ your camp$_8$ I$_9$ will take$_{11}$ you$_{10}$ off$_{11}$.— 28. This one$_1$, standing$_4$ on$_3$ his$_2$ foot$_3$, climbed up$_6$ behind him$_5$. 29. This one$_1$ at this place$_2$ went$_3$. 30. As$_4$ they$_3$ went$_4$, leaving$_6$ that$_1$ her$_2$ friend$_3$, buffalo$_7$ and$_8$ deer$_9$ and$_{10}$ various$_{11}$ birds$_{12}$ from in front of them$_{13}$ are running off$_{14}$, various$_{15}$ birds$_{16}$ are flying off$_{17}$. 31. This$_1$ skull$_2$ said$_7$ $_8$. —They$_4$ are$_5$ not$_3$ afraid of$_6$ me$_5$.— 32. —They$_3$ are smelling$_3$ you$_1$, are afraid of$_5$ us$_4$,— (he) said$_6$ $_7$. 33. This one$_1$ came out and came up$_7$ /to them$_4$/ (to) their (dual$_2$) teepees$_3$ somehow$_4$ appearing white$_5$. 34. This one$_1$ said to$_2$ $_{10}$ her$_9$, his$_3$ friend$_3$, —That over

12: Canonge L-5 (ca. 1950-1955) 1958 NO6 Comanche NO6
Oklahoma

Comanche Texts

kahni$_{7}$. — me$_{8}$ u$_{9}$ niikwiiyu$_{10}$. 35. sitʌkʌse?$_{1}$, —wee$_{2}$ meeku$_{3}$, — me$_{4}$ yʌhkw$_{5}$. 36. sitʌkʌse?$_{1}$ wa?ihpʌ?$_{2}$ weehtsi$_{3}$, pʌ$_{4}$ kahnibetu$_{5}$ mi?anu$_{6}$. 37. sitʌkʌse?$_{1}$ tsuhnipʌ$_{2}$ u$_{3}$ papi$_{4}$ sima?ai$_{5}$ pʌ$_{6}$ pukuma?ai$_{7}$ tsu?manu$_{8}$. 38. subetʌ$_{1}$.

539

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there$_{6}$ /is/ your$_{8}$ relatives$_{4}$ camp$_{7}$. 35. This one$_{1}$ said$_{4}$ s, —Now$_{3}$ get off$_{2}$.— 36. This$_{1}$ woman$_{2}$ getting off$_{3}$, went$_{4}$ towards$_{5}$ her$_{6}$ camp$_{9}$. 37. This$_{1}$ skull$_{2}$ that$_{3}$ head$_{4}$ /with this$_{5}$/ with$_{7}$ his$_{6}$ horse$_{7}$ disappeared$_{8}$. 38. That is all$_{1}$.

Comanche Texts

tahni?inukwahe$_8$.— me$_9$ yʌkwiiyu$_{10}$. 9. sitʌkʌse?$_1$ huna- 539
kwʌ$_2$ mi?anu$_3$. 10. sitʌkʌse?$_1$ narohtʌma?a$_2$ uranu$_3$,
u$_4$ yaanu$_5$ pʌ$_6$ puhiwihta$_7$ tʌbinaa?wekiti$_8$ suku$_9$ naro-
htʌmakʌ$_{10}$ tʌkinu$_{11}$. u$_{12}$ narohtʌma?a$_{13}$ ukʌhu$_{14}$ marʌkí-
?nenu$_{15}$. 11. suni$_1$ u$_2$ mʌʌhtsi$_3$, su?ahru$_4$ pʌhʌ$_5$
kahni$_6$ kʌma?ku$_7$ u$_8$ wihínu$_9$. 12. sitʌkwʌkʌse?$_1$ si?a-
netʌ$_2$ wanarohpetimi?anu$_3$. 13. sitʌkwʌ$_1$ uku$_2$ bitʌnu$_3$.
14. sitʌkwʌkʌse?$_1$ tabebe?tu$_2$ wanarohpetinu$_3$, tʌasʌ$_4$
tukaanI$_5$. 15. sitʌkʌse?$_1$ ma$_2$ kumahpʌ?$_3$, —mia$_4$
rakwʌ$_5$,— me$_6$ yʌkwiiyu$_7$. 16. sitʌkwʌ$_1$ si?anetʌ$_2$
mi?anu$_3$, pʌhʌ$_4$ kahnikʌ$_5$ bitʌnu$_6$. 17. sitʌ-
kʌse?$_1$ ma$_2$ kumahpʌ?$_3$ pʌhʌ$_4$ puki$_5$ to?yanu$_6$. 18. sitʌ$_1$
wihnu$_2$ ma$_3$ kumahpʌ?$_4$ habinu$_5$. 19. sitʌkʌse?$_1$ ma$_2$
kwʌhʌ$_3$ hunaiki$_4$ pʌnʌ$_5$ nʌmiiyu$_6$. 20. sitʌkʌse?$_1$ ma$_2$
kumahpʌ?$_3$, —kima$_4$ habiki$_5$. ʌnʌhahtu$_6$ hina$_7$ wehkínii-
na$_8$?— me$_9$ u$_{10}$ niikwiiyu$_{11}$. 21. sitʌkʌse?$_1$ wihnu$_2$
habimi?anu$_3$. 22. habihtsikʌse?$_1$ sitʌ$_2$ sʌmʌh$_3$ ke$_4$
ʌhpʌitʌsʌ$_5$ taanu$_6$, pʌ$_7$ puhiwihta$_8$ nasutamʌhabiitʌ$_9$.

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away$_8$.— 9. This one$_1$ went$_2$ outside$_3$. 10. This one$_1$ found$_2$ 539
a can$_3$, took$_4$ it$_5$, put$_{11}$ half of$_8$ her$_6$ money$_7$ there$_9$ in the 522
can$_{10}$, pressed down$_{15}$ its$_{12}$ lid$_{13}$ on it$_{14}$. 11. Doing$_3$ it$_2$ that
way$_1$, along there$_4$ threw$_9$ it$_8$ beside$_7$ their$_5$ house$_6$.
12. These two$_1$ at this place$_2$ went to play cards$_3$.
13. These two$_1$ arrived$_3$ there$_2$. 14. These two$_1$ played
cards$_3$ through the day$_2$ also$_4$ (through) night$_5$. 15. This$_1$
her$_2$ husband$_3$ said$_{6\ 7}$. —Let us$_5$ go$_4$.— 16. These two$_1$ at
this place$_2$ went$_3$, arrived$_4$ at$_5$ their$_4$ house$_5$. 17. This$_1$
her$_2$ husband$_3$ unhitched$_4$ their$_4$ horses$_5$. 18. Then$_3$ /this$_1$/
her$_2$ husband$_3$ laid down$_4$. 19. /This$_1$/ his$_2$ wife$_3$ herself$_5$
was moving$_6$ about outside$_4$. 20. This$_1$ her$_2$ husband$_3$ said
to$_{9\ 11}$ her$_{10}$, —Come$_4$ come lie down$_5$. What$_7$ are you /around$_6$/
looking around for$_8$?— 21. This one$_1$ then$_2$ went to lie down$_3$.
22. Lying down$_1$, this one$_2$ slept still$_3$ not$_4$ at all$_5$ [till]
morning came$_6$, (but) lies thinking of$_9$ her$_7$ money$_8$. 23. This

Humor in Ridicule

539 23. sitʌkʌse?$_1$ pʌsetaʌkusʌ$_2$ taayʌtsʌnu$_3$, ʌkʌnaa$_4$ pʌ$_5$ puhiwihta$_6$ wehkímí?anu$_7$. 24. sitʌkʌse?$_1$ ke$_2$ u$_3$ uraayu$_4$. 25. sitʌkʌse?$_1$ wihnu$_2$ tʌkʌhmaninu$_3$, pʌ$_4$ kumahpʌ?a$_5$, —kima$_6$. tʌhkaru?i$_7$ tah$_8$,— me$_9$ niikwiiyu$_{10}$. 26. sitʌkwʌkʌse?$_1$ tʌhkánu$_2$. 27. sitʌkʌse?$_1$ pʌ$_2$ kumahpʌ-?a$_3$, —nʌ$_4$ buhiwihta$_5$ nʌ?$_6$ narohtʌmakʌ$_7$ nʌ$_8$ rʌki?ha$_9$ watsikʌ?i$_{10}$.— me$_{11}$ yʌkwiiyu$_{12}$. 28. sitʌkʌse?$_1$ ma$_2$ kumahpʌ?$_3$, —kʌhtaa$_4$ ma?$_5$ nʌe$_6$ tukaani$_7$.— me$_8$ yʌ-kwiiyu$_9$. 29. —nahkia$_1$ u?$_2$ po?ayaahkwa?i$_3$,— mekʌse?$_4$ sura$_5$ yʌkwiiyu$_6$. 30. sitʌkwʌkʌse?$_1$ nahma?ai$_2$ ma$_3$ wehkitʌ$_4$, ma$_5$ wehkitʌ$_6$, ʌʌmʌsokorʌtaʌpʌkahku$_7$ ma$_8$ uranu$_9$. 31. sitʌkʌse?$_1$ ma$_2$ kwʌhʌ$_3$ na?okiiyu$_4$. 32. sitʌkwʌ$_1$ pʌhʌ$_2$ kahnibetu$_3$ mi?anu$_4$, pʌhʌ$_5$ puhiwihta$_6$ urahtsi$_7$. 33. sitʌkʌse?$_1$ ma$_2$ kumahpʌ?$_3$, —keta?$_4$ kwasikʌ$_5$ ʌ$_6$ puhiwihta$_7$ suni$_8$ mʌʌrʌ$_9$. puhihwikahnikʌ$_{10}$ rakwʌ$_{11}$ tahʌ$_{12}$ puhiwihta$_{13}$ sibe?nikiyutʌ$_{14}$, puhihwikahni-kʌ$_{15}$ tahni?i?etu?i$_{16}$.— me$_{17}$ yʌkwiiyu$_{18}$.

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539 one$_1$ early morning$_2$ got up$_3$, first$_4$ went to look for$_7$ her$_8$
522 money$_6$. 24. This one$_1$ did not$_2$ find$_4$ it$_3$. 25. This one$_1$ then$_2$ cooked$_3$, said to$_{9\ 10}$ her$_4$ husband$_5$. —Come$_6$. We$_8$ will eat$_7$.— 26. These two$_1$ ate$_2$. 27. This one$_1$ said to$_{11\ 12}$ her$_2$ husband$_3$ —I$_6$ lost$_{10}$ my$_4$ money$_5$ what$_9$ I$_8$ put$_9$ in (the) can$_7$.— 28. This$_1$ her$_2$ husband$_3$ said$_{8\ 9}$ —Wind$_6$ it$_5$ (was) hard$_4$ last night$_7$.— 29. —(I) guess$_1$ it$_2$ blowed away$_3$.— that one$_5$ said$_{4\ 6}$. 30. These two$_1$ together$_2$ are looking for$_4$ it$_3$, are looking for$_6$ it$_5$, one mile away$_7$ (they) found$_9$ it$_8$. 31. This$_1$ his$_2$ wife$_3$ was rejoicing$_4$. 32. These two$_1$ went$_4$ towards$_3$ their$_2$ house$_3$, their$_5$ money$_6$ finding$_7$. 33. This$_1$ her$_2$ husband$_3$ said$_{17\ 18}$. —Next time$_8$ don't$_4$ treat$_9$ your$_6$ money$_7$ that way$_8$. From now on$_{14}$ /in the bank$_{10}$/ we$_{11}$ will put$_{16}$ our$_{12}$ money$_{13}$ in the bank$_{15}$.—

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12: Canonge L-5 (ca. 1950-1955) 1958 NO6 Comanche NO6
Oklahoma

XIV

539 1. soobe?ʌkʌtsa?$_1$ rʌʌ$_2$ sɨ?ana$_3$ nʌmʌnʌʌ$_4$ kahníba?i$_5$. 2. sitʌkʌse?$_1$ tʌmarʌʌmoaku$_2$ tomoanu$_3$. 3. surʌʌkʌse?$_1$ nʌmʌnʌʌ$_2$, —narʌ?ʌya$_3$ nabuniiku$_4$ ma?$_5$ tomoa?i$_6$, — me$_7$ niwʌnʌʌyu$_8$. 4. sitʌkʌse?$_1$ ʌmʌhúpiitʌ$_2$, tʌasʌ$_3$ kʌhtáa-nʌenu$_4$. 5. sitʌʌkʌse?$_1$ nʌmʌnʌʌ$_2$ pʌʌ$_3$ sekwikʌnikʌhu$_4$ tunehtsʌʌnu$_5$, ma$_6$ tsʌhkínu$_7$. 6. makuhpa$_1$ marii$_2$ yʌkwi-hkakukʌse?$_3$ si?anetʌ$_4$ marʌʌba?etʌ$_5$, piakwasinaboo?$_6$ wʌhkitsu?tsu?ikatʌ, si?ana$_8$ piahuuhpa?aiki$_9$ suhka$_{10}$ se-kwikʌni$_{11}$ tʌbinaa?weki$_{12}$ habitʌ$_{13}$, pa?a$_{14}$ habiiyu$_{15}$. 7. pʌ$_1$ wʌhkitsu?tsu?i?a$_2$ piahakai$_3$ pipikúkʌ?eeyu$_4$. 8. sitʌʌ-kʌse?$_1$ nʌmʌnʌʌ$_2$, —ohkaka$_3$ tʌbitsi$_4$ narʌ?ʌyati$_5$ kwasi-naboo?a$_6$ wʌhkuupa$_7$, — me$_8$ niwʌnʌʌyu$_9$. 9. surʌʌkʌse?$_1$

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539 1. Long ago$_1$, it is said$_2$, Indians$_4$ had a home$_3$ somewhere$_5$.
522 2. It$_1$ clouded up$_3$ much$_2$. 3. Those$_1$ Indians$_2$ said$_{7,8}$ —It$_5$ looks$_6$ dangerous$_3$ clouding up$_4$.— 4. It$_1$ began to rain$_2$ and$_3$ (the) wind blew hard$_4$. 5. These$_1$ Indians$_2$ ran$_3$ to$_4$ their$_5$ cellar$_6$ (and) crowded$_7$ it$_8$. 6. As$_3$ they$_2$ are sitting$_3$ in it$_1$, at this place$_4$ a big snake$_6$ is lying$_{13}$. /is/ rattling$_7$, /is/ over them$_8$, there$_9$, over$_{10}$ along (a) big log$_9$ (it) was lying$_{15}$ (in the) middle of$_{12}$ that$_{10}$ cellar$_{11}$. 7. (He) was making$_4$ some kind of big$_3$ noise with$_4$ his$_1$ rattles$_2$. 8. These$_1$ In-dians$_2$ said$_{8,9}$, —Kill$_7$ that$_3$ very$_4$ dangerous$_5$ snake$_6$.—

12: Canonge L-5 (ca. 1950-1955) 1958 NO6 Comanche NO6
Oklahoma

Comanche Texts

wa?ihpʌ?anʌʌ$_3$, —kʌa$_3$ ranʌ$_4$,— me$_5$ niwʌnʌʌyu$_6$. 539
10. —tamʌba?atu$_1$ ma?$_2$ pahitu?i$_3$,— me$_4$ niwʌnʌʌyu$_5$.
11. samʌ?kʌse?$_1$ wa?ihpʌ?$_2$ tʌmarʌʌmoaku$_3$ ma$_4$ ʌmaku$_5$, ma$_6$ baho?ʌmaku$_7$, tʌasʌ$_8$ kʌhtaa$_9$ ma$_{10}$ nʌeku$_{11}$, huna-kwʌhi$_{12}$ ke$_{13}$ bʌkʌhu$_{14}$ to?iwa?i$_{15}$ nanakakukʌse?$_{16}$ surʌ$_{17}$, —nʌtsa?$_{18}$ to?itu?i$_{19}$,— me$_{20}$ yʌkwiiyu$_{21}$. 12. si?anetʌkʌse?$_1$ sitʌ$_2$ marʌʌhkutʌ$_3$, ma$_4$ tsahwihtsi$_5$, to?inu$_6$. 13. sitʌ-kʌse?$_1$ hunu?betu$_2$ nuhkínu$_3$. 14. sitʌkʌse?$_1$ ma$_2$ nʌena$_3$ u?ahru$_4$ ma$_5$ wanʌʌhkupa?eeyu$_6$. 15. sitʌkʌse?$_1$ tʌmarʌʌ-moaku$_2$ kuya?anu$_3$, si?ahru$_4$ hunu?matu$_5$ pohpínu$_6$, si?ana$_7$ tʌpanaruhka$_8$ karʌnu$_9$. 16. sitʌkʌse?$_1$ hunu?bi$_2$ pʌ$_3$ tʌhpe?ku$_4$ okwehkina$_5$. 17. pʌkʌ$_1$ ma$_2$ karʌna$_3$ samʌbaa-ruanu$_4$. 18. si?anakʌse?$_1$ pibiakwasinaboo?$_2$ ma$_3$ okwema-?ai$_4$ mawakatu$_5$ pakwabihkwaina$_6$. 19. sitʌkʌse?$_1$ tʌbitsi$_2$ kuya?anu$_3$. 20. —noo$_1$ nʌ?$_2$,— mekʌse?$_3$ sitʌ$_4$ yʌkwihtsi$_5$, pʌʌ$_6$ kahnikʌhu$_7$ nuhkínu$_8$. 21. sitʌ$_1$ kwasinaboo?nʌʌ$_2$ ma$_3$ manukíkʌnu$_4$, pamʌwa?itisʌ$_5$ sukʌhu$_6$ hunu?matu$_7$ u$_8$ namanukikʌ$_9$. 22. sitʌkʌse?$_1$ wihnu$_2$ pʌʌ$_3$ wobikʌnikʌ$_4$

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9. Those$_1$ women$_2$ said$_3$ $_4$, —Let's$_4$ go out$_5$.— 10. —It$_2$ will fall$_3$ on us$_1$,— (they) said$_4$ $_5$. 11. As$_3$ it$_4$ rained$_5$ a lot$_2$, as$_7$ it$_6$ hailed$_7$, also$_8$ as$_{11}$ it$_{10}$ blew$_{11}$ hard$_9$, as (it) sounded$_{16}$ outside$_{12}$ (as) not$_{13}$ place$_{14}$ can't [to] go out$_{15}$, that /one$_{17}$/ one$_1$ woman$_2$ said$_{20}$ $_{21}$, —I$_{18}$ will go out$_{19}$.— 12. At this place$_1$ this one$_2$, opening$_3$ it$_4$, went out$_4$ from them$_3$. 13. This one$_1$ ran$_2$ towards the creek$_3$. 14. /This$_1$/ that$_2$ wind$_3$ along there$_4$ was knocking$_4$ her$_5$ down$_6$. 15. This one$_1$ was frighten-ed$_3$ a lot$_2$, jumped$_4$ along here$_4$ on to the creek$_5$ sat$_9$ here$_7$ under the bank$_8$. 16. This$_1$ creek$_2$ its$_3$ fullness$_4$ came flow-ings$_5$. 17. Where$_1$ she$_2$ is sitting$_3$ is all under water$_4$. 18. Here$_1$ big snakes$_2$ with$_4$ its$_3$ flow$_4$ are swimming around$_5$ towards her$_3$. 19. This one$_1$ really$_2$ was scared$_3$. 20. Say-ing$_3$ $_5$, —I$_2$ must$_1$ (go),— this one$_4$, ran$_5$ to$_7$ their$_6$ house$_7$. 21. These$_1$ snakes$_2$ made$_4$ her$_3$ run$_4$, as$_9$ she$_8$ ran away from$_9$ one just like them$_5$ there$_6$ on to the creek$_7$. 22. This one$_1$ then$_2$ arrived and entered$_3$. in$_4$ their$_3$ wooden house$_4$ /is/ all 539 522

Humor in Ridicule

519 ikʌhúpiitʌ₃, sʌmʌba?isoketʌ₄. 23. sitʌkʌse?₁ ma₂ na-
?nʌmʌnʌʌ₃, --hakʌkia₄ urʌ₅ pihisi?apʌ₆ wa?ihpʌ?₇? --
me₈ niwʌnʌʌyu₉. 24. sitʌkʌse?₁ si?ahru₂ marʌʌkʌhu₃
to?inu₄, pʌ₅ kwasu?i₆ sʌmʌsihwapʌnaihku₇. 25. sitʌ-
kʌse?₁ ma₂ na?nʌmʌnʌʌ₃ maaitʌ₄ nanihtokwekʌ₅. 26. su-
kʌhu₁ sitʌ₂ tʌmarʌʌmoaku₃ urii₄ kʌhtánʌenu₅, pahoopima₆
tʌasʌ₇ urii₈ ʌmanu₉. 27. subetʌ₁.

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519 wet₄. 23. These₁ her₂ relatives₃ said₄ ₉. --Wonder where₄
522 that /one₃/ coward₄ woman₇ is₆?-- 24. This one₁ along here₂
went up₄, to them₃ as₇ her₅ dress₆ had been all torn₇.
25. These₁ her₂ relatives₃ were laughing₅ at her₄. 26. There₁
this₂ much₃ wind blew hard₅ (on) them₄ (and) hail₆ also₇
rained on₉ them₈. 27. That is all₁.

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12: Canonge L-5 (ca. 1950-1955) 1958 NO6 Comanche NO6
Oklahoma

XV

539 1. soobe?sʌtsa?$_1$ rʌs$_2$ nʌmʌnʌʌ$_3$ waahkusi?okwe?betu$_4$ mi-?anu$_5$. 2. tamutʌso?ihunu?ma$_1$ surʌʌ$_2$ nobitʌnu$_3$. 3. urʌʌ$_1$ nanawa?ihpʌ?anʌʌkʌse?$_2$, —ʌbia$_3$. 4. hunu?betu$_1$ tanʌ$_2$ na?kʌhtaba?i?a$_3$ pomaakwa$_4$. — 5. surʌʌ$_1$ hunu?betu$_2$ mi-?anu$_3$. 6. sitʌʌkʌse?$_1$ sihka$_2$ na?kʌhtaba?i?a$_3$ sʌsʌmʌ?a$_4$ wʌhpómi?inu$_5$, tʌasʌ$_6$ uma$_7$ sohokʌahtsi$_8$, u$_9$ wʌyumi?i-nu$_{10}$. 7. sʌmʌ?kʌse?$_1$ wa?ihpʌ?$_2$, —nʌtsa?$_3$ sohoro?itu?i$_4$, — me$_5$ yʌkwiiyu$_6$, sʌmʌ?ma$_7$ to?inu$_8$. 8. okoba?a$_1$ to-?itsi$_2$, suhka$_3$ huuhpihta$_4$ moke$_5$ tahkobʌtsi$_6$, pahihkitʌ$_7$, tʌasʌ$_8$ sʌmʌ?ma$_9$ u$_{10}$ mokama$_{11}$ tsaninu$_{12}$. 9. sohkotʌ$_1$ pʌ$_2$ tsanihkutʌ$_3$ wenuunukina$_4$. 10. surʌʌkʌse?$_1$ u$_2$ taí?nʌʌ$_3$

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539 1. Long ago$_1$, it is said$_2$, Indians$_3$ went$_5$ towards grey flow-
522 ing cedar creek$_4$. 2. Those ones$_1$ camped$_3$ on Briar Creek$_1$.
3. Their$_1$ womenfolk$_2$ (said), —Oh$_3$, 4. let's$_2$ go to pick$_4$ pecans$_3$ on to the creek$_1$.— 5. Those ones$_1$ went$_3$ on to the creek$_2$. 6. These ones$_1$ cut down$_5$ some of$_4$ these$_2$ pecans$_3$, also$_6$ climbing$_8$ on it$_7$ [the tree], knocked$_{10}$ it$_9$ [them] down$_{10}$. 7. One$_1$ woman$_2$ said$_5$ 6, —I$_3$ will climb up$_4$.— (and)went up$_8$ on one$_7$. 8. Climbing$_2$ on there$_1$, that$_3$ tree$_4$ limb$_5$ (is) breaking$_6$, (she) is coming-falling$_7$, again$_8$ (she) got hung$_{12}$ on one$_9$ (of) its$_{10}$ limb /on$_{11}$/. 9. From there$_1$, from$_3$ her$_2$ perch$_4$ (she) swung back and forth$_4$. 10. Those$_1$ her$_2$

Comanche Texts

uhka$_4$ pʌʌ$_5$ tsapə̲hetu?i̲ha$_6$ mʌninu̲$_7$. 11. sʌmʌ?kə̲se?$_1$ tenahpʌ?$_2$ tʌhʌyakarʌrʌ̲$_3$, uba?a$_4$ wʌnʌhtsi$_5$, u$_6$ tsapə̲hénu̲$_7$. 12. sitʌkə̲se?$_1$ wa?ihpʌ?anʌʌ$_2$ tʌmarʌʌmoaku$_3$ pomanu̲$_4$. 13. wʌahkusi?okwe?kə̲hi$_1$ uma$_2$ tʌmʌʌnu̲$_3$, tʌmarʌʌmoaku$_4$ puhi̲hwituanu̲$_5$. 14. surʌʌkə̲se?$_1$ sooko$_2$ narʌhka?rʌmʌʌnu̲$_3$. 15. wihnu$_1$ u$_2$ pʌetsə̲ku$_3$ pitusʌ$_4$ nobitʌnu̲$_5$. 16. setʌʌ$_1$ wa?ihpʌ?anʌʌ$_2$ kohtoohtsi$_3$, tʌkʌhmaniiyu̲$_4$. 17. si?ahrukə̲se?$_1$ waikinə̲$_2$ nanakwə̲hʌnʌh$_3$ pʌpa?a$_4$ yʌkwihkana$_5$ nuhkikitə̲$_6$, marʌʌkə̲$_7$ wʌnʌnu̲$_8$. 18. sitʌkə̲se?$_1$ tenahpʌ?$_2$, --kwʌʌpə̲$_3$. weehtsi$_4$, tahi$_5$ tʌkʌhmanikə̲$_6$. -- me$_7$ u$_8$ niikwiiyu̲$_9$. 19. sitʌkə̲se?$_1$ ma$_2$ kwʌhʌ$_3$ pʌhʌ$_4$ tʌkʌhtʌmʌʌpə̲ha$_5$ yaahtsi$_6$, urʌʌ$_7$ kohtoopə̲kahtu$_8$ u$_9$ nʌʌhkwitubinikwə̲sʌ$_{10}$ u$_{11}$ wihínu̲$_{12}$. 20. surʌʌkə̲se?$_1$ wa?ihpʌ?anʌʌ$_2$ u$_3$ su?uyaa?inu̲$_4$. 21. --soo$_1$ ma?$_2$ hibihkatə̲$_3$. -- me$_4$ u$_5$ niikwiiyu̲$_6$. 22. surʌkə̲se?$_1$ u$_2$ kumahpʌ?$_3$, --hipe?se?$_4$ wa?ihpʌ?$_5$ senihku$_6$ tʌkʌhmani?eeyu̲$_7$?-- 23. surʌʌkə̲se?$_1$ wa?ihpʌ?anʌʌ$_2$, --pia$_3$ rʌa$_4$ noo$_5$ u$_6$ makwinumə̲tsi$_7$. -- me$_8$ u$_9$ niikwiiyu̲$_{10}$.

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friends$_3$ they$_5$ will take down$_6$ that one$_4$ (but they) couldn't$_7$. 11. One$_1$ man$_2$ is on horseback$_3$, standing$_5$ on it$_6$ took$_7$ her$_6$ down$_7$. 12. These$_1$ women$_2$ picked$_4$ a lot$_3$. 13. In Wichita Falls$_1$ (they) traded$_3$ for it$_2$, got$_5$ much$_4$ money$_5$. 14. Those ones$_1$ bought$_3$ lots of$_2$ groceries$_3$. 15. Then$_1$ that$_2$ morning$_3$ (they) moved$_5$ back$_4$. 16. Those various$_1$ women$_2$, making a fire$_3$, were cooking$_4$. 17. Along there$_1$ a wagon$_2$, (with) a married couple$_3$ sitting$_5$ on it$_4$ is coming-running$_6$, (and) stopped$_8$ among them$_7$. 18. This$_1$ man$_2$ said to$_7$ $_9$ her$_8$. --Wife$_3$! Getting off$_4$, cook for$_6$ us$_5$.-- 19. This$_1$ his$_2$ wife$_3$ taking$_4$ their$_4$ bought food$_5$ into$_6$ their$_7$ fire$_8$ threw$_{12}$ /it$_{11}$/ that$_9$ still wrapped package$_{10}$. 20. Those$_1$ women$_2$ laughed at$_4$ her$_3$. 21. --Lots$_1$ she$_2$ has drunk$_3$,-- said to$_4$ $_6$ her$_5$. 22. That$_1$ her$_2$ husband$_3$ (said), --Since when$_4$ (does) woman$_5$ cook$_7$ in this way$_6$?-- 23. Those$_1$ women$_2$ said to$_8$ $_{10}$ him$_9$. --Must$_5$ /be/ because$_3$ $_4$ /of/ having made$_7$ her$_6$ dizzy$_7$.--

XVI

539 1. soobe?ʌkʌtsa?$_1$ rʌa$_2$ wahahtʌh$_3$ nʌmʌrenanʌh$_4$ narʌmʌʌ-
?kʌhu$_5$ puhíhwʌhimami?aayu$_6$. 2. sitʌkwʌkʌse?$_1$ su?ana$_2$
kahnikatʌhʌwaka$_3$ bitʌnu$_4$. 3. surʌkʌse?$_1$ tenahpʌ?$_2$
—hina$_3$ mʌkwʌ$_4$?— me$_5$ uhri$_6$ niikwiiyu$_7$. 4. sitʌkwʌkʌse?$_1$,
—mʌhʌwaka$_2$ nʌkwʌ$_3$ rabetʌhkaki?$_4$,— mekʌ$_5$. 5. sitʌʌ-
kʌse?$_1$ tʌhkánu$_2$. 6. takʌtsi$_1$, oyetʌ$_2$ narʌmʌʌ?kʌhu$_3$ mi-
?aayu$_4$. 7. sitʌkwʌkʌse?$_1$ pʌhʌwaka$_2$ mahri$_3$ tʌhka?inʌkwʌ$_4$
mahrʌmunakwʌ$_5$ nuraami?a$_6$. 8. sitʌʌkʌse?$_1$ hunu?matu$_2$
weenu$_3$. 9. sitʌkwʌkʌse?$_1$ nanakwʌhanʌkwʌ$_2$ paatʌbinaa$_3$
tobo?inu$_4$, pʌhʌ$_5$ pukuhnihi$_6$ hibikatu?i$_7$. 10. sitʌkwʌkʌse?$_1$
tenanʌkwʌ$_2$ mahrʌbinakwʌ$_3$ ukʌhu$_4$ weenu$_5$. 11. sitʌkʌse?$_1$
uhrʌmatʌ$_2$ pʌhi$_3$ tsahanitʌ$_4$ tʌpanabetu$_5$ pʌhʌ$_6$ pukuhnih$_7$
tsahkʌ́anu$_8$. 12. sitʌkʌse?$_1$ mahrʌ$_2$ natsa?ani?$_3$ panʌsu?a$_4$
tʌpanabá?a$_5$ to?ikwa$_6$. 13. sura$_1$ naahtsi$_2$, sitʌhi$_3$ tena-
nih$_4$ paakʌhu$_5$ to?kwʌrianu$_6$. 14. mahrʌ$_1$ natsa?ani?$_2$
muhpa?araihtu$_3$ wʌhtʌ́kwanu$_4$, mahri$_5$ mana?koroominu$_6$.

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539 1. Long ago$_1$, it is said$_2$, two$_3$ Indian man$_4$ went$_5$ to town$_6$
542 to get money$_7$. 2. These two$_1$ arrived$_2$ there$_3$ at a couple's
home$_3$. 3. That$_1$ man$_2$ said to$_3$ them$_4$, —What$_5$ you two$_6$
(want)?— 4. These two$_1$ said$_2$, —To you$_3$ we$_4$ came to eat
supper$_4$.— 5. These ones$_1$ ate$_2$. 6. (After) eating$_1$, all$_2$
were going$_3$ to town$_4$. 7. These two$_1$, they$_2$ [who] ate$_3$,
with them$_3$ went moving$_4$ in front of them$_5$. 8. These ones$_1$
went down$_2$ on to the creek$_3$. 9. These two$_1$, the man and
wife$_2$, stopped$_3$ in the middle of the water$_3$, (and) will wa-
ter$_7$ their$_8$ horses$_9$. 10. These two$_1$ men$_2$ went down$_3$ to it$_4$
behind them$_5$. 11. This$_1$ one of them$_2$ [who] is driving for$_3$
them$_4$, made$_5$ their$_6$ horses$_7$ go up$_8$ on to the bank$_9$.
12. This$_1$ their$_2$ buggy$_3$ it also$_4$ went up$_5$ on the bank$_6$.
13. That way$_1$ happening$_2$, these two$_3$ men$_4$ were spilled out$_5$
in the water$_6$. 14. Their$_1$ buggy$_2$ fell$_3$ upside down$_4$, and

Comanche Texts

15. sitʌkʌse?$_1$ pʌhi$_2$ tsahanitʌ$_3$ pʌhʌ$_4$ narʌmuhki$_5$ ke$_6$ bʌa?i$_7$. 16. sitʌkʌse?$_1$ ma$_2$ haitsi$_3$ pamukwarʌ?rʌkitʌ$_4$, su?ahru$_5$ kuro?inu$_6$. 17. sitʌsu?akʌse?$_1$ ma$_2$ haitsi$_3$ pʌhʌ$_4$ pukuhnʌruhketʌ$_5$, pamukwarʌ?rʌkitʌ$_6$, su?ahru$_7$ kuro?inu$_8$. 18. sitʌkʌse?$_1$ ma$_2$ haitsi$_3$, —yee$_4$. nʌnʌmʌnitʌhtʌ$_5$ ʌ$_6$ tʌtsʌhaniiku$_7$. — mekʌ$_8$ u$_9$ niikwiiyu$_{10}$. 19. sitʌkʌse?$_1$ tenahpʌ?$_2$ mahrʌwakatu$_3$ tunetsʌtsi$_4$, mahrʌ$_5$ natsa?ani?a$_6$ tsahkárʌkʌnu$_7$. 20. mahrʌ$_1$ tsowekwa?kʌse?$_2$ okwenukwa$_3$. 21. sitʌkwʌ$_1$ suni?yutʌsʌ$_2$ puhihwikahnikʌ$_3$ wekwʌhúpiitʌ$_4$. 22. sitʌkʌse?$_1$ puhihwiparaiboo?$_2$, —mʌkwʌkia$_3$ hakani$_4$ nahánu$_5$?— me$_6$ uhri$_7$ niikwiiyu$_8$. 23. sitʌkʌse?$_1$ sʌmʌ?$_2$ uhrʌmatʌ$_3$, —paakʌhutsa?$_4$ iitʌ$_5$ nʌhi$_6$ tsayuma?i$_7$.— mekʌ$_8$. 24. sitʌkʌse?$_1$ puhihwiparaiboo?$_2$ uhri$_3$ puhihwimakanu$_4$. 25. —meeku$_1$ bʌkwʌ$_2$, haitsinʌkwʌ$_3$, namʌsoapʌrʌmʌʌkwa$_4$ pʌkwʌ$_5$, — me$_6$ uhri$_7$ niikwiiyu$_8$. 26. surʌkʌse?$_1$ sʌmʌ?$_2$ nʌʌmʌ$_3$, —tsaakumasʌ$_4$ nʌʌ$_5$ kwasú?utʌmʌnu$_6$, puhihwiparaiboo?atsa?$_7$ haitsikatʌ$_8$. — mekʌ$_9$. 27. subetʌ$_1$.

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covered$_4$ them$_5$ up$_6$. 15. This one$_1$ [who] is driving for$_3$ them$_2$, (did) not$_4$ let go of$_7$ their$_4$ reins$_5$. 16. This$_1$ his$_2$ friend$_3$ began making bubbles$_4$, bobbed up$_5$ along there$_6$. 17. This one also$_1$ his$_2$ friend$_3$ gets out from under$_5$ their$_4$ horses$_5$ begins making bubbles$_6$, bobbed up$_7$ along there$_8$. 18. This$_1$ his$_2$ friend$_3$ said to$_{5\ 6}$ him$_4$, —Oh$_4$! Surely bad$_5$ when$_7$ you$_6$ drive$_7$.— 19. This$_1$ man$_2$ running$_4$ towards them$_3$, set up$_7$ their$_5$ buggy$_6$. 20. Their$_1$ hats$_2$ floated off$_3$. 21. These two$_1$ are still that way$_3$ (when they) arrived and entered$_4$ in (the) bank$_3$. 22. This$_1$ banker$_2$ said to$_{4\ 5}$ them$_7$, —What$_6$ happened$_5$ you two$_3$?— 23. This$_1$ one$_2$ of them$_3$ said$_4$, —In the water$_6$ this one$_5$ made$_7$ us$_6$ fall$_7$.— 24. This$_1$ banker$_3$ gave money to$_4$ them$_3$. 25. —Now$_1$ you two$_2$ friends$_3$, /you two$_5$/ go to buy clothes$_4$,— (he) said to$_{5\ 6}$ them$_7$. 26. That$_1$ one$_2$ Indian$_3$ said$_4$, —I$_5$ did$_4$ buy$_6$ (a) good$_4$ suit$_4$, (I) have$_5$ (a) banker$_7$ friend$_8$.— 27. That is all$_1$.

12: Canonge L-5 (ca. 1950-1955) 1958 NO6 Comanche NO6
Oklahoma

XVII

539 1. soobe?ə$_1$ nəmənəə$_2$ pai$_3$ puhihwə̲himaru?i̲ka$_4$, nəmənə-rəmə?nəəkəma?kə̲$_5$ nobitənu̲$_6$. 2. surəəkə̲se?$_1$ u$_2$ pəetsə̲-ku$_3$ sə?səmə̲hku$_4$ buhihwə̲himanu̲$_5$. 3. u$_1$ yəihkakə̲se?$_2$ marəə$_3$ nanahtenanəə$_4$ sookə̲nikə̲hu$_5$ hibimi?anu̲$_6$. 4. sitə-kə̲se?$_1$ tukaninu̲$_2$, tsəə$_3$ məahtabeba?i̲$_4$. 5. yəihtəkə̲tsi$_1$, pəə$_2$ kahnikə̲$_3$ marii$_4$ yəkwihkaku$_5$, marəə$_6$ kəma?kə̲rə$_7$ pibianiwənəəyu̲$_8$, rəəsə$_9$ pibiawaa?akiiyu̲$_{10}$. 6. marəə$_1$ na?renahpə?kə̲se?$_2$, —yee$_3$. urii$_4$ bunitu?i̲$_5$ nə?$_6$,-- mekə$_7$ marii$_8$ bunihtsi$_9$, ikahki̲$_{10}$. 7. sitəkə̲se?$_1$ mə$_2$ kwəhə$_3$, —usə$_4$ hakarə$_5$ hibihka$_6$?— mekə$_7$. 8. sitəkə̲se?$_1$ mə$_2$ na?renahpə?$_3$, —namaka?mukitsika$_4$ təə$_5$ tərəe?tii$_6$ betsə-

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539 1. Long ago$_1$, when$_4$ they$_3$ will receive money$_4$. Indians$_2$
522 camped$_4$ beside Indian stores$_5$. 2. Those ones$_1$ that$_2$ morning$_3$ received money$_5$ one hundred apiece$_6$. 3. When$_3$ it$_1$ was night$_2$, their$_3$ menfolk$_4$ went$_6$ to town$_5$ to drink$_6$. 4. It$_1$ got dark$_2$, (but it) had$_4$ [was] good$_3$ moonlight$_4$. 5. Eating supper$_1$, as$_5$ they$_4$ are sitting$_3$ in$_2$ their$_2$ house$_3$, (there) are beside$_7$ them$_6$ many (who) are talking loudly$_8$, also$_9$ many are shouting loudly$_{10}$. 6. Their$_1$ man relative$_2$ said$_7$, —Oh$_3$! I$_4$ will look at$_5$ them$_4$,— looking at$_9$ them$_8$, came in$_{10}$. 7. /This$_1$/ his$_2$ wife$_3$ said$_7$, —Who is$_5$ that$_4$, (who) is drinking$_6$?— 8. This$_1$ her$_2$ husband$_3$ (said), —Getting ready$_4$, our$_5$ children$_6$ taking along$_7$, to those ones$_8$ to

Comanche Texts

htsi$_7$, oʌʌkʌhu$_8$ motsotaiboo?ʌʌkʌhu$_9$ nuraa$_{10}$.— 9. marii$_1$ 539
kʌakwʌka$_2$, sitʌʌ$_3$ hibipʌnʌʌ$_4$ pibiatsuhniniwʌnʌʌyu$_5$, tʌasʌ$_6$
ta?kwʌbainu$_7$. 10. sitʌkʌse?$_1$ wa?ihpʌ?$_2$ sʌmʌ?$_3$ rʌasʌ$_4$
pʌwa?iti$_5$ rʌrʌe?tʌkati$_6$ nimainu$_7$. 11. —kima$_1$. 12. oʌʌ-
kʌhu$_1$ tanʌ$_2$ raiboo?ʌʌkʌhu$_3$ nuraa$_4$.— meka$_5$. 13. sitʌ-
kwʌkʌse?$_1$ nahmetʌ$_2$ pʌhʌ$_3$ ohnáa?rʌrʌe?tihi$_4$ habikonokoko$_5$
tohímʌka$_6$. 14. si?anetʌkʌse?$_1$ sitʌʌ$_2$ uʌʌkʌhu$_3$ nuraanu$_4$,
marʌʌ$_5$ ʌʌhtʌmakʌ$_6$ wekwinu$_7$. 15. si?anakʌse?$_1$ marʌʌ$_2$
huumasʌapʌ$_3$ ʌkʌsʌ$_4$ soohpuhikatʌ$_5$ pʌtuhkati$_6$ tuhʌkia-
hkaku$_7$, wʌnʌʌyu$_8$. 16. sitʌkʌse?$_1$ mahrʌmatʌ$_2$, —iki$_3$
tanʌ$_4$ ituhka$_5$ piahuuhpa?a$_6$ yʌkwi$_7$.— meka$_8$. 17. sitʌʌ-
kʌse?$_1$ wohyaku$_2$ maba?a$_3$ yʌkwinu$_4$. 18. marii$_1$ yʌkwi-
hkakukʌse?$_2$ sokʌhʌ$_3$ marʌʌ$_4$ kahnikʌ$_5$ pibianiwʌnʌʌyu$_6$,
rʌasʌ$_7$ na?aruuyu$_8$. 19. pʌi$_1$ yʌkwihkakukʌse?$_2$ sʌmʌ?$_3$
mahrʌmatʌna$_4$ tua?kʌse?$_5$, —piah$_6$. hipa?a$_7$ tanʌ$_8$ yʌkwihka$_9$?—
meka$_{10}$. 20. sitʌkʌse?$_1$ ma$_2$ pia?$_3$, —yuukarʌ$_4$. keta?$_5$
rekwaarʌ$_6$.— 21. sitʌkʌse?$_1$ tuinʌhpa?$_2$, —piah$_3$. ʌ$_4$
mo?e$_5$ nʌ$_6$ uhtu$_7$.— meka$_8$. 22. ma$_1$ mo?e$_2$ yaahuniihtsi$_3$,

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those of 'bearded white man$_9$' (you) run$_{10}$.— 9. As$_3$ they$_1$ 539
went to go out$_2$, these$_3$ drunks$_4$ were talking very mean$_5$ also$_6$ 522
were shooting$_7$. 10. This$_1$ woman$_2$ called$_7$ one$_3$ (who) also$_4$
like her$_5$ has children$_6$. 11. —Come$_1$! 12. To those ones$_1$ to
(the) white people$_3$ let's$_2$ run$_4$,— (she) said$_5$. 13. These two$_1$
are together$_2$, are carrying in (their) arms$_4$ their$_3$ little ba-
bies$_4$ in night cradles$_5$. 14. At this place$_1$ these$_2$ ran$_4$ to
them$_3$, entered$_7$ in$_6$ their$_5$ fence$_4$. 15. Here$_1$ their$_2$ grown
tree$_3$ still$_4$ has many leaves$_5$ (and) was standing$_6$ (being)
darkly shaded$_7$ around under it$_4$. 16. This$_1$ /is/ one of them$_3$
said$_2$, —Let's$_4$ sit$_7$ here$_5$ under this$_6$ on (this) big log$_8$.—
17. These$_1$ in a row$_3$ sat$_4$ on it$_3$. 18. As$_3$ they$_1$ are sitting$_2$,
there$_3$ at$_5$ their$_4$ camp$_5$ (there) was loud talking$_6$ and$_7$ fighting$_8$.
19. As$_2$ they$_1$ are sitting$_3$, one$_3$ of them$_4$ (her) son$_5$ said$_{10}$,
—Mother$_6$. On what$_7$ are$_8$ we$_9$ sitting$_9$?— 20. This$_1$ his$_2$
mother$_3$ (said), —Sit still$_4$. Don't$_5$ talk$_6$!— 21. This$_1$ little
boy$_2$ said$_4$, —Mother$_3$! Give$_7$ me$_6$ your$_4$ hand$_5$!— 22. Fetching$_3$

Humor in Ridicule

599 —ihka$_4$ masukaa$_5$. — mekʌ$_6$. 23 sitʌkʌse?$_1$ ma$_2$ pia?$_3$, —hipa?atsa$_4$ ranʌse?$_5$ yʌkwikʌhutu?i$_6$? piahuuhpa?a$_7$ tanʌ$_8$ yʌkwihkatʌʌ$_9$. — mekʌ$_{10}$. 24. sitʌkʌse?$_1$ tuinʌhpʌ?$_2$ ke$_3$ narahkuparʌ$_4$, —piah$_5$. itʌtsa?$_6$ taa$_7$ yʌkwihkana$_8$ yʌyʌ-mukʌhʌniitʌ$_9$. — mekʌ$_{10}$. 25. sitʌkʌse?$_1$ ma$_2$ pia?$_3$, —niyukarʌ$_4$. — me$_5$ ma$_6$ niikwiiyu$_7$. 26. sitʌkʌse?$_1$ tʌasʌ$_2$, —piah$_3$. ʌ$_4$ mo?e$_5$ nʌ$_6$ uhtu$_7$. — mekʌ$_8$. 27. sitʌkʌse?$_1$ pʌ$_2$ mo?e$_3$ ma$_4$ mo?ok$_5$ mʌʌnu$_6$. 28. ma$_1$ mo-?ekʌse?$_2$ sitʌ$_3$ yaahtsi$_4$, —ihka$_5$ masukaa$_6$. — mekʌ$_7$. 29. sitʌkʌse?$_1$ ma$_2$ pia?$_3$ ma$_4$ masukaahtsi$_5$, ma$_6$ kwa-sima$_7$ tsaainu$_8$. 30. sitʌkʌse?$_1$ nanihkupʌkatʌ$_2$ suhka$_3$ hʌ$_4$ tʌi?a$_5$, —kwi?tanáai?$_6$. ʌ$_7$ manaa?nakwʌhi$_8$ masukaa$_9$. — mekʌ$_{10}$. 31. sitʌkʌse?$_1$ ma$_2$ masúkaanu$_3$, ma$_4$ na-kima$_5$ tsaainu$_6$. 32. sitʌkʌse?$_1$ wa?ihpʌ?$_2$ ma$_3$ nakima$_4$ tsaaihtsi$_5$, yahnénu$_6$. 33. yahnetʌ$_1$, yahnetʌ$_2$, pʌ$_3$ tʌeti$_4$ sokoko$_5$ mahbénu$_6$. 34. sitʌsu?akʌse?$_1$ ma$_2$ tʌi?$_3$ nani-hkupʌkatʌ$_4$, yʌtsʌnu$_5$. 35. sʌmʌ?oyetʌ$_1$ mariia$_2$ yorihka$_3$, sitʌ$_4$ motsotaiboo?a$_5$ pitsipʌbimoróo?$_6$ yʌtsʌhtsi$_7$, marʌʌ?a-

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599 her$_1$ hand$_2$, (he) said$_3$, —Feel$_5$ this$_4$!— 23. This$_1$ his$_2$ mother$_3$
522 said$_{10}$, —On what should$_4$ we$_5$ be sitting$_6$? We$_2$ are sitting$_7$ on a big log$_7$.— 24. This$_1$ little boy$_2$ (does) not$_3$ give up$_4$, said$_{10}$, —Mother$_5$! This$_6$ our$_7$ seat$_8$ is moving much$_9$.— 25. This$_1$ his$_2$ mother$_3$ said to$_5$ $_7$ him$_4$, —Sit still and keep quiet$_4$!— 26. This one$_1$ again$_2$ said$_3$, —Mother$_3$! Give$_7$ me$_6$ your$_4$ hand$_5$!— 27. This one$_1$ placed$_6$ her$_2$ hand$_3$ in$_5$ his$_4$ hand$_5$. 28. This one$_3$, taking$_4$ her$_1$ hand$_2$, said$_7$, —Feel$_4$ this$_5$!— 29. This$_1$ his$_2$ mother$_3$ feelings it$_4$, took hold$_5$ on$_7$ its$_6$ tail$_7$. 30. This one$_1$ is laughing herself to death$_2$, said to$_{10}$ that one$_3$ her$_4$ friend$_5$, —kwi?tanáa?i$_6$, [her name] Feel$_9$ on$_8$ your$_7$ further side$_6$!— 31. This one$_1$ felt$_3$ it$_2$, took hold$_6$ on$_5$ its$_4$ ear$_5$. 32. This$_1$ woman$_2$ taking hold$_5$ on$_4$ its$_3$ ear$_4$, laughed$_6$. 33. (She) is laughing$_1$, is laughing$_2$, (she) dropped$_4$ her$_3$ little one$_4$ to the ground$_5$. 34. This one also$_1$ her$_2$ friend$_3$ is laughing herself to death$_4$, (she) got up$_5$. 35. As$_3$ all of them$_1$ /they$_2$/ got up$_3$, this$_4$ bearded white man's$_5$ milk

12: Canonge L-5 (ca. 1950-1955) 1958 NO6 Comanche NO6
Oklahoma

Comanche Texts

tahpu$_8$ mi?anu$_9$. 36. sitʌkwʌkʌre?$_1$ wa?ihpʌ?anʌkwʌ$_2$, 539
—piahuuhpa?a$_3$ takwʌ$_4$ ta$_5$ yʌkwihkana$_6$ suatʌ$_7$, — mekʌ$_8$.
37. sitʌʌ$_1$ wihnu$_2$ suhkutʌ$_3$ ta$_4$ rʌsu?naahka$_5$, pitusʌ$_6$
pʌʌ$_7$ kahnikʌhu$_8$ mi?anu$_9$. 38. subetʌ$_1$.

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cow$_6$ getting up$_7$, went$_8$ away from them$_8$. 36. These two$_1$ 539
women$_2$ said$_8$, —On a big log$_3$ we$_4$ thought$_7$ our$_5$ seat$_6$ (was).— 522
37. These$_1$ then$_2$ from there$_3$ when$_5$ it$_4$ was quiet$_5$, went$_8$ back$_6$
to$_8$ their$_7$ house$_8$. 38. That is all$_1$.

12: Canonge L-5 (ca. 1950-1955) 1958 NO6 Comanche NO6
Oklahoma

XVIII

539 1. soobe?ʌkʌtsa?$_1$ rʌʌ$_2$ su?ana$_3$ nʌmʌnʌʌ$_4$ hunu?bihta$_5$ kʌma?kʌ$_6$ kahníba?i$_7$. 2. surʌʌkʌse?$_1$ tʌbehkanu$_2$, pimoróo?$_3$. 3. su?anakʌse?$_1$ urʌʌ$_2$ una?ru$_3$ sʌsʌmʌ?nʌʌ$_4$ nʌmʌnʌʌ$_5$ tʌʌsʌ$_6$ kahníba?i$_7$. 4. marʌʌ$_1$ pia?kʌse?$_2$ sʌmʌ?ma?ai$_3$ tʌtaatʌma?ai$_4$ pʌ$_5$ petʌ?ma?ai$_6$ urʌʌkʌhu$_7$ kahnímí?anu$_8$. 5. sitʌkwʌkʌse?$_1$ marʌʌkʌ$_2$ bitʌnu$_3$, pʌhʌ$_4$ omomʌsʌ$_5$. 6. sitʌʌkʌse?$_1$ tʌmarʌʌmoaku$_2$ mahri$_3$ makanu$_4$. 7. pʌi$_1$ takʌkakʌse?$_2$ sitʌ$_3$ tʌtaatʌ$_4$ mʌ$_5$ petʌ?$_6$ urʌʌ$_7$ tʌrʌe?tʌʌma?ai$_8$. nohímí?anu$_9$. 8. sitʌkʌse?$_1$ mʌ$_2$ pia?$_3$ urʌʌma?ai$_4$ pʌnʌ$_5$ wanarohpetiha̲ni$_6$. 9. sitʌkʌse?$_1$ mʌ$_2$ pia?$_3$, —kima$_4$ petʌ$_5$. miaru?i$_6$ takwʌ$_7$. — me$_8$ yʌkwiiyu$_9$. 10. sitʌkʌse?$_1$ tʌehpʌ?rʌ$_2$ su?ana$_3$ urʌʌ$_4$

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1. Long ago$_1$, it is said$_2$, there somewhere$_3$ Indians$_4$ had a camp$_7$ beside$_6$ (a) creek$_5$. 2. Those ones$_1$ killed$_2$ a cow$_3$. 3. There$_1$ along (the) other side of$_2$ them$_3$ some$_4$ Indians$_5$ also$_6$ had a camp$_7$. 4. Their$_1$ mother$_2$ with one$_3$ little one /with$_4$/ her$_5$ daughter /with$_6$/ went to visit$_8$ /to/ them$_7$. 5. These two$_1$ arrived$_2$ to them$_3$ on$_5$ their$_4$ feet$_5$ (walking). 6. These ones$_1$ fed$_4$ those two$_3$ much$_2$. 7. When$_2$ they$_1$ ate$_3$, this$_3$ little one$_4$ her$_5$ daughter$_6$ went to play$_9$ with$_8$ their$_7$ children$_8$. 8. This$_1$ her$_2$ mother$_3$ played cards much$_4$ with them$_4$ herself$_5$. 9. This$_1$ her$_2$ mother$_3$ said$_4$ $_5$. —Come$_6$ daughter$_5$. We$_7$ will go$_4$.— 10. This$_1$ child$_2$ was playing$_8$ with (the) daugh-

12: Canonge L-5 (ca. 1950-1955) 1958 NO6 Comanche NO6
Oklahoma

539

Comanche Texts

muhyʌkʌ$_5$ kahnikatʌʌ$_6$ petʌ?ma?ai$_7$ nohíiyu$_8$. 11. sitʌkʌse?$_1$ tʌehpʌ?rʌ$_2$ pʌ$_3$ pia?a$_4$ pʌmʌ$_5$ nimɛihkana$_6$ nakanu$_7$. 12. sitʌkwʌkʌse?$_1$ tʌrʌehpʌ?rʌkwʌ$_2$ nanisuyaketi$_3$ nohitʌeti$_4$ nohíhpanis$_5$. 13. sitʌkʌse?$_1$ pʌ$_2$ pia?a$_3$ nimaihkana$_4$ pʌ$_5$ ʌhʌruhkaku$_6$ sihka$_7$ pʌhʌ$_8$ nohitʌeti$_9$ yaahtsi$_{10}$, tunehtsʌ-nu$_{11}$. pʌ$_{12}$ pia?waka$_{13}$ bitʌnu$_{14}$. 14. sitʌkwʌ$_1$ suhkutʌ$_2$ pʌʌ$_3$ kahnikʌhu$_4$ sukʌhu$_5$ una?rʌru$_6$ pitusʌ$_7$ mi?anu$_8$ 15. sitʌkʌse?$_1$ pʌ$_2$ pia?binakwʌ$_3$ mi?ano?o$_4$. 16. sitʌkʌse?$_1$ ma$_2$ pia?$_3$, —namʌsohi$_4$.— me$_5$ yʌkwiiyu$_6$. 17. sitʌkwʌ$_1$ suku$_2$ hunu?ma$_3$ pitʌnu$_4$. 18. sitʌ$_1$ ma$_2$ pia?$_3$ pʌ$_4$ napʌha$_5$ tsahkwe?yu?itsi$_6$, sihka$_7$ pʌ$_8$ petʌ?a$_9$ pʌ$_{10}$ kwahikʌku$_{11}$ noomaninu$_{12}$. 19. sitʌkʌse?$_1$ ma$_2$ pia?$_3$, —namʌsohitʌ$_4$ takwʌ$_5$. tukanihumi?arʌ$_6$ ma?$_7$.— me$_8$ yʌkwihtsi$_9$, umuna-kwʌ$_{10}$ mi?aayu$_{11}$. 20. sitʌkʌse?$_1$ ma$_2$ petʌ?$_3$ suhka$_4$ nohitʌeti$_5$ pʌ$_6$ yaapʌha$_7$ piahuuhpihta$_8$ kuwo?nepʌha$_9$ pu?e$_{10}$ kima?kʌ$_{11}$ wʌnʌku$_{12}$, sihka$_{13}$ nohitʌeti$_{14}$ siki$_{15}$ ma$_{16}$ tʌha?wokakʌ$_{17}$ tsahkárʌkanu$_{18}$. 21. suku$_1$ ma$_2$ bʌahtsi$_3$, wihnu$_4$ mi?anu$_5$, pʌʌ$_6$ kahnikʌhu$_7$ uhka$_8$ pʌ$_9$ yaahtsi$_{10}$.

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ter$_7$ (of the ones) camping$_6$ there$_5$ to (the) east$_3$ of them$_4$.
11. This$_1$ child$_2$ the one$_5$ her$_3$ mother$_4$ called$_6$, heard$_7$.
12. These two$_1$ children$_2$ were playing much with$_5$ (a) pre-ty$_3$ little doll$_4$. 13. This one$_1$, the one called by$_4$ her$_2$ mother$_3$, taking$_{10}$ under$_6$ her$_5$ blanket$_6$ this$_7$ their$_8$ little doll$_9$ ran$_{11}$, (and) arrived$_{14}$ to$_{13}$ her$_{12}$ mother$_{13}$. 14. These two from there$_2$ went$_8$ back$_7$ there$_6$ on to the other side of it$_4$ [creek] to$_6$ their$_3$ camp$_4$. 15. This one$_1$ is traveling$_6$ behind$_5$ her$_2$ mother$_3$ said$_5$ $_6$, —Hurry up$_4$.— 17. These two$_1$ arrived$_4$ there$_2$ on (the) creek$_3$. 18. /This$_1$/ her$_2$ mother$_3$ taking off$_4$ her$_4$ shoes$_5$, carried across$_{12}$ /this$_7$/ her$_8$ daughter$_9$ on$_{11}$ her$_{10}$ back$_{11}$.
19. /This$_1$/ her$_2$ mother$_3$ was going$_{11}$ ahead of her$_{10}$ saying$_8$ $_9$, —We$_5$ are hurrying$_4$. It$_7$ is about to get dark$_4$.— 20. As$_{13}$ big tree$_8$ burned hollow$_9$ stood$_{12}$ beside$_{11}$ (the) trail$_{10}$. /this$_1$/ her$_2$ daughter$_3$ set /it/ up$_{18}$ this$_{13}$ little doll$_{14}$ /that$_4$ little doll$_5$/ that$_7$ she$_6$ took$_7$ here$_{15}$ in$_{17}$ its$_{16}$ hollow$_{17}$. 21. Leaving$_3$ it$_2$ there$_1$ then$_4$ (she) went$_5$; (of) that$_8$ what$_{12}$ she$_{11}$ will go$_{13}$

Manner and Morals

539 pʌ11 miaru?ihа12 rʌ?ʌyana13, pʌ14 ahpʌ?a15 pʌ16 tʌrʌhka-
ru?iha17 ke18 suwaaiku19. 22. pʌmʌ1 u2 wʌhpa?itu?iha3
tʌ?ʌyatʌ4, surʌ5 suhka6 nohitʌeti7 suku8 nah9 bʌanu10.
23. subetʌ1.

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taking10 (with) her9 to7 their6 house7 is afraid13. as19 her14
father15 (does) not18 want19 her14 to steal17. 22. Being afraid4
that3 he2 will whip3 her1, that one3 (girl) just9 left10 that4
little doll7 there8. 23. That is all1.

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12: Canonge L-5 (ca. 1950-1955) 1958 NO6 Comanche NO6
Oklahoma

XIX

599 1. soobe?ʌʌkʌtsa?$_1$ rʌʌ$_2$ su?ana$_3$ u$_4$ toyakʌma?kʌ$_5$ paʌe-htʌʌ$_6$ kahnʃba?i$_7$. 2. surʌʌkʌse?$_1$ nah$_2$ kehena$_3$ ra?ʌyatʌ$_4$, yuukahniba?i$_5$. 3. urʌʌ$_1$ piabaraiboo?kʌse?$_2$. —tuibihtsi-?anʌʌ$_3$. 4. toyamatuka$_1$ mi?ʌtsi$_2$, u?ahri$_3$ ta?siwóo?a$_4$ mʌʌ$_5$ tʌbitsi$_6$ yuhuwehki?ha$_7$ tai$_8$ tʌbehkakʌ$_9$. 5. tai$_1$ wokwetʌhkaru?ikʌ$_2$. — 6. sitʌʌkʌse?$_1$ tuibihtsi?anʌʌ$_2$ si?anetʌ$_3$ tʌhʌyakʌahtsi$_4$, toyabetu$_5$ nuraanu$_6$ 7. sehka$_1$ ta?siwóo?a$_2$ tʌmarʌʌmoaku$_3$ sonitoohkaku$_4$, marʌʌkʌhu$_5$ kʌahupiitʌ$_6$. 8. aʌʌa?a$_1$ ta?siwóo?a$_2$ tʌmarʌʌmoari$_3$ yuhukati$_4$ sitʌʌ$_5$ si?ahru$_6$ tʌbehkanu$_7$, ma$_8$ rʌhanitsi$_9$, pʌʌ$_{10}$ tʌnoowapiha$_{11}$ tʌnookʌtsi$_{12}$. pʌʌ$_{13}$ kahnikʌhu$_{14}$ mi?anu$_{15}$. 9. marii$_1$ bitʌhkakʌse?$_2$ marʌʌ$_3$ nanawa?ihpʌ-

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1. Long ago$_1$, it is said$_2$, there somewhere$_3$ beside$_5$ that$_4$ mountain$_5$ old time Indians$_6$ had a camp$_7$. 2. Those ones$_1$, afraid of$_4$ nothing$_{2\,3}$, camped unconcerned$_5$. 3. Their$_1$ big chief$_2$ (said), —Young men$_3$. 4. Going$_2$ along there$_3$ on to the mountain$_1$, kill for$_3$ us$_5$ (a) buffalo$_4$, what$_7$ you$_6$ really$_4$ find (is) fat$_7$. 5. We$_1$ will eat peyote$_2$.— 6. These$_1$ young men$_2$ at this place$_3$ going out on horse back$_4$, ran$_4$ towards the mountains$_5$. 7. As$_4$ those various$_1$ buffalo$_2$ are grazing$_4$ much$_3$, (they) went up and arrived$_4$ to them$_5$. 8. These ones$_5$ along there$_6$ (having) killed$_7$ one$_1$ buffalo$_2$ having$_4$ much$_3$ fat$_4$, butchering$_7$ it$_8$, (and) loading$_{12}$ their$_{13}$ pack animals$_{11}$, (they) went$_{13}$ to$_{14}$ their$_{13}$ camp$_{14}$. 9. When$_3$ they$_1$ arrived$_2$, their$_3$

12: Canonge L-5 (ca. 1950-1955) 1958 NO6 Comanche NO6
Oklahoma

Comanche Texts

ʔanʌʌ$_4$ sihka$_5$ tʌhkapʌha$_6$ tsaaku$_7$ makaʔmukĭnu$_8$. 10. si- 539
tʌʌkʌse$_1$ pʌ$_2$ wokwekahni$_3$ karʌkʌnu$_4$. 11. sitʌkʌse$_1$
marʌʌ$_2$ paraiboo$_3$, —meekuka$_4$ tuibihtsiʔanʌʌ$_5$. 12. sʌnʌ-
namakaʔmukiika. 13. tai$_1$ wekwituʔĭkʌ$_2$. — 14. setʌʌkʌse$_1$
pʌʌ$_2$ pikanamʌsoapʌha$_3$ sʌmʌʔoyetʌ$_4$ namʌsóanu$_5$. 15. tʌ-
bitsi$_1$ tsaakʌse$_2$ sitʌʌ$_3$ nabuniiyu$_4$. 16. sʌmʌ$_1$ ruibi-
htsiʔ$_2$ pʌʌ$_3$ wokwekahnikʌhu$_4$ miʔatsi$_5$, pʌi$_6$ kohtóokʌnu$_7$.
17. sitʌkʌse$_1$ wihnu$_2$ marʌʌ$_3$ paraiboo$_4$, —kimaka$_5$
meeku$_6$. tai$_7$ wekwituʔĭkʌ$_8$. — me$_9$ urii$_{10}$ niikwiiyu$_{11}$.
18. sitʌʌkʌse$_1$ sʌmʌʔoyetʌ$_2$ pʌʌ$_3$ puhanamakaʔmukipʌha$_4$
himahtsi$_5$, wekwinu$_6$. 19. surʌʌkʌse$_1$ wihnu$_2$ urʌʌ$_3$
wobiwihtua$_4$ pikʌrʌʌkĭ$_5$. 20. sitʌʌ$_1$ wihnu$_2$ tʌnikwʌmiʔa$_3$.
21. suni$_1$ marii$_2$ nayʌkwihʌnikukʌse$_3$ soʔana$_4$ marʌʌ$_5$
kwihneʔnakwʌ$_6$ u$_7$ royakarʌku$_8$. suʔana$_9$ uma$_{10}$ sʌmʌʔ$_{11}$
ruibihtsiʔ$_{12}$ pʌ$_{13}$ notsaʔkaʔmaʔai$_{14}$ paʔanai$_{15}$ urʌʌ$_{16}$ kahni$_{17}$
piaʔekakuhtabéahkaku$_{18}$, urii$_{19}$ buninu$_{20}$. 22. sitʌkʌse$_1$
sihka$_2$ pʌ$_3$ naʔwaʔihpʌʔa$_4$, —yee$_5$. urʌʌkʌhu$_6$ nʌʔ$_7$

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women folk$_4$ prepared$_8$ this$_9$ meat$_6$ good$_7$. 10. These ones$_1$
set up$_4$ their$_2$ peyote teepees$_3$. 11. /This$_1$/ their$_2$ chief$_3$ (said)
—Now$_4$ young men$_5$. 12. Everyone get himself ready$_1$.
13. We$_1$ will go in$_2$.— 14. Those various ones$_1$, everyone$_4$
(of them) dressed in$_5$ their$_2$ buckskin clothes$_3$. 15. These
ones$_3$ were looking$_4$ very$_1$ good$_2$. 16. One$_1$ young man$_2$,
going$_5$ to$_4$ their$_3$ peyote teepee$_4$, made a fire for$_7$ them$_6$.
17. /This$_1$/ then$_2$ their$_3$ chief$_4$ said to$_{9\ 11}$ them$_{10}$, —Come$_5$
now$_6$. We$_7$ will go in$_8$.— 18. These ones$_1$, /everyone$_2$/
gettings$_5$ their$_3$ prepared medicine outfits$_4$, went in$_6$.
19. These ones$_1$ then$_2$ began to beat$_5$ their$_3$ drum$_4$. 20. These
ones$_1$ then$_2$ go on singings$_3$. 21. As$_3$ they$_2$ were continuing$_5$
that way$_1$, over there somewhere$_4$, as$_8$ [where] that$_7$ moun-
tain sits$_8$ north of$_6$ them$_5$, there$_9$ on it$_{10}$ one$_{11}$ young man$_{12}$
with$_{16}$ his$_{13}$ sweetheart$_{14}$ saw$_{20}$ them$_{19}$ from above$_{15}$, as$_{18}$ their$_{16}$
teepee$_{17}$ shows big red firelight$_{18}$. 22. This one$_1$ said$_{10\ 11}$
(to) this$_2$ /his$_3$/ woman$_4$, —Oh$_5$. I$_7$ want$_9$ to go$_8$ to them$_6$.—

12: Canonge L-5 (ca. 1950-1955) 1958 NO6 Comanche NO6
Oklahoma

Manners and Morals

● 539 mi?ap^ha$_{8}$ suwaait^$_{9}$.— me$_{10}$ yʌkwiiyu$_{11}$. 23. sitʌk^se?$_{1}$ wa?ihpʌ?$_{2}$, —haa$_{3}$. nah$_{4}$ nʌ?$_{5}$ siki$_{6}$ urʌʌk^hu$_{7}$ ^$_{8}$ mi-?^ka$_{9}$, karʌru?i$_{10}$.— mekʌ$_{11}$. 24. —noo$_{1}$ nʌ?$_{2}$ bʌetʌ^ku$_{3}$ nʌ$_{4}$ rʌhkaru?iha$_{5}$ himahtsi$_{6}$, kimanu$_{7}$,— me$_{8}$ u$_{9}$ niikwii-yu$_{10}$. 25. sitʌk^se?$_{1}$ si?anetʌ$_{2}$ marʌʌk^hu$_{3}$ toyametʌ$_{4}$ weehtsi$_{5}$, pʌ$_{6}$ pukuba?a$_{7}$ to?itsi$_{8}$, urʌʌk^hu$_{9}$ mi?anu$_{10}$, si?ana$_{11}$ marʌʌk^$_{12}$ ik^hüpiit^$_{13}$, marʌʌma?ai$_{14}$ wokwetʌhka-nu$_{15}$. 26. ma$_{1}$ raahkak^se?$_{2}$ sitʌʌ$_{3}$ pʌʌ$_{4}$ taarʌhkaru?iha$_{5}$ sʌmʌ?a$_{6}$ nai?bihta$_{7}$ paama?aihku$_{8}$ tsawekwiika$_{9}$, sitʌʌ$_{10}$ tʌhkánu$_{11}$, wihnu$_{12}$ kʌanu$_{13}$. 27. sitʌk^se?$_{1}$ tuibihtsi?$_{2}$ suhka$_{3}$ pʌ$_{4}$ na?wa?ihpʌ?a$_{5}$ tʌhkaru?iha$_{6}$ himahtsi$_{7}$, —miaru?i$_{8}$ nʌ?$_{9}$.— me$_{10}$ yʌkwiiyu$_{11}$. 28. si?anetʌ$_{1}$ mi?atsi$_{2}$, pʌ$_{3}$ na?wa?ihpʌ?waka$_{4}$ bitʌnu$_{5}$, mahka$_{6}$ pʌ$_{7}$ tʌk^himakʌ-?iha$_{8}$ ma$_{9}$ makanu$_{10}$. 29. sitʌkwʌkʌse?$_{1}$ ma$_{2}$ rʌkʌka$_{3}$, pʌhʌ$_{4}$ pukunʌhba?a$_{5}$ kʌahtsi$_{6}$, pʌʌ$_{7}$ kahnik^hu$_{8}$ mi?anu$_{9}$. 30. suni$_{1}$ u$_{2}$ nahaniikuk^se?$_{3}$ sʌmʌ?$_{4}$ u$_{5}$ haitsi$_{6}$ atabi-tsi$_{7}$, —tsaati$_{8}$ nʌ?$_{9}$ nʌmʌnahnie$_{10}$ suwaait^$_{11}$.— me$_{12}$

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23. This$_{1}$ woman$_{2}$ said$_{11}$, —Yes$_{3}$. As$_{9}$ you$_{8}$ go$_{9}$ to them$_{7}$. I$_{5}$ will$_{10}$ just$_{4}$ stay$_{10}$ here$_{6}$.— 24. —You$_{2}$ must$_{1}$ (be) getting$_{6}$ what$_{5}$ I$_{4}$ will eat$_{5}$ (in the) morning$_{3}$, come$_{7}$,— (she) said to$_{8}$ 10 him$_{9}$. 25. This one$_{1}$ at this place$_{2}$ going down$_{5}$ to them$_{3}$ away from the mountain$_{4}$ (having) mounted$_{6}$ on$_{7}$ his$_{4}$ horse$_{7}$ went$_{10}$ to them$_{9}$, here$_{11}$ (he) arrived and went in$_{13}$ to them$_{12}$, ate peyote$_{15}$ with them$_{14}$. 26. When$_{3}$ it$_{1}$ was morning$_{2}$, when$_{9}$ one$_{4}$ young woman$_{7}$ with water$_{8}$ entered carrying$_{9}$ what$_{5}$ they$_{4}$ /these ones$_{3}$/ will eat (in the) morning$_{6}$, these ones$_{10}$ ate$_{11}$, then$_{12}$ went out$_{13}$. 27. This$_{1}$ young man$_{2}$, getting$_{7}$ that$_{3}$ (which) his$_{4}$ woman$_{5}$ will eat$_{6}$, said$_{10}$ 11, —I$_{9}$ will go$_{8}$.— 28. At this place$_{1}$ going$_{2}$ (he) arrived$_{5}$ to$_{4}$ his$_{3}$ woman$_{4}$ and fed$_{10}$ her$_{9}$ what$_{8}$ he$_{7}$ got to eat for$_{8}$ that one$_{4}$. 29. These two$_{1}$ when$_{3}$ she$_{2}$ ate$_{3}$, mounting$_{6}$ on$_{8}$ their$_{4}$ horses$_{5}$ went$_{9}$ to$_{8}$ their$_{7}$ camp$_{8}$. 30. As$_{3}$ it$_{2}$ happened along$_{3}$ that way$_{1}$, one$_{4}$ (of) his$_{5}$ friend(s)$_{6}$ [from] another tribe$_{7}$ said to$_{12}$ 14 him$_{13}$. —I$_{9}$ want$_{11}$ (a) good$_{8}$ Indian name$_{10}$.— 31. This$_{1}$ young Indian man$_{2}$ (said),

Comanche Texts

539 u$_{13}$ niikwiiyu$_{14}$. 31. sitʌkʌse?$_1$ nʌmʌruibihtsi?$_2$. —nohi?$_3$ tsaaku$_4$ nʌʌ$_5$ ʌ$_6$ nahnɨamakʌhutu?i$_7$. — 32. —hakaise?$_1$ ʌnʌ$_2$ nʌ$_3$ nihá́hutu?i$_4$? — mekʌse?$_5$ surʌ$_6$ u$_7$ niikwiiyu$_8$. 33. —tsaati$_1$ nʌ?$_2$ ʌ$_3$ nahniamakaru?i$_4$, — mekʌse?$_5$ surʌ$_6$ u$_7$ niikwiiyu$_8$. 34. —toyama$_1$ karʌʌrʌ$_2$ ʌnʌ$_3$ nahniahkatu?i$_4$. — mekʌse?$_5$ suurʌ$_6$. 35. surʌ$_1$ usʌ$_2$ u$_3$ haitsi$_4$ sʌme$_5$ u$_6$ niha?i$_7$. ʌkʌsʌ$_8$ suhka$_9$ pʌmʌ$_{10}$ u$_{11}$ nahniamaka?iha$_{12}$ nahnɨaba?i$_{13}$ toyama$_{14}$ karʌʌri$_{15}$. 36. subetʌ$_1$.

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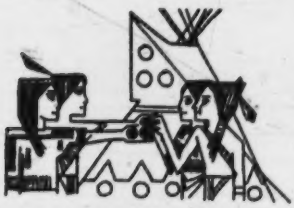
—I$_5$ will give$_7$ you$_6$ (a) very$_3$ good$_4$ name$_7$.— 32. —What$_1$ will$_4$ you$_2$ name$_4$ me$_3$?— that one$_6$ said to$_5$ him$_7$. 33. —I$_2$ will give$_4$ you$_3$ (a) good$_1$ name$_4$,— that one$_6$ said to$_5$ him$_7$. 34. That one$_6$ said$_5$, —You$_3$ will be named$_4$ 'Sits$_2$ on Mountain$_1$'. — 36. That one$_1$ /that$_2$/ his$_3$ friend$_4$ named$_7$ him$_6$ that way$_5$, still$_8$ that one$_9$ /what$_{12}$/ he$_{11}$ gave (a) name to$_{13}$ /him$_{10}$/ had a name$_{13}$ 'Sits$_{15}$ on Mountain$_{14}$'.— 36. That is all$_1$.

12: Canonge L-5 (ca. 1950-1955) 1958 NO6 Comanche NO6
Oklahoma



XX

539 1. su²anakʌtsa²₁ rʌa₂ sʌsʌmʌ²nʌʌ₃ nʌmʌnʌʌ₄ nobitʌnu₅.
2. tʌtaatʌ₁ urʌʌ₂ petʌ²k^se²₃ hunu²betu₄ mi²anu₅. 3. su-
²ana₁ u₂ rʌehbasiwanoo²karʌkuk^se²₃ tʌtaatʌ₄ kʌ²rahúu²₅
uma₆ wʌn^₇. 4. sitʌk^se²₁ pʌ₂ tʌehtʌʌhka²a²ma₃ u₄
wʌhká²anu₅. 5. tʌtaati₁ wihtue₂ pʌ₃ tsayaahkaku₄, u₅
bomanu₆. 6. u₁ sʌmʌbom^tsi₂, bʌʌ₃ kahnik^hu₄ mi²anu₅.
7. pitʌhtsi₁, bʌ₂ pia²a₃, —ihka₄ nʌ₅ bomap^ha₆ rayu-
²natsi₇, nʌmi₈ hanik^₉. — 8. sitʌk^se²₁ ma₂ pia²₃ pʌ₄
huu²awok^ku₅ marii₆ tayu²nekʌnu₇, pʌ₈ tʌʌhtsohpe²a₉
kuhpitsunik^tsi₁₀, uba²aihtu₁₁ u₁₂ ro²kw^rianu₁₃ 9. tʌrʌe-
hbarʌkwihtsip^ha₁ tsahkobi²huniihtsi₂, uk^hi₃ yaa²et^₄,
uma₅ u₆ matsabaki²et^₇, marii₈ himimi²a₉. 10. sitʌʌ-

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1. Somewhere$_1$ it is said$_2$ some$_3$ Indians$_4$ camped$_5$. 2. Their$_2$ little$_1$ daughter$_3$ went$_4$ towards the creek$_4$. 3. There$_1$ where$_2$ that$_3$ little sand hill sits$_3$, (a) little$_4$ hackberry$_5$ stood$_7$ on it$_6$. 4. This one$_1$ chopped$_5$ it$_4$ down$_5$ with$_5$ her$_2$ little axe$_3$. 5. As$_4$ she$_2$ is carrying$_3$ (a) little$_1$ bucket$_2$, (she) picked$_4$ it$_3$. 6. Picking all of$_3$ it$_1$, (she) went$_2$ to$_4$ their$_3$ home$_4$. 7. Arriving$_1$, /she/ said to$_4$ her$_2$ mother$_3$, —Pounding$_7$ this$_4$ my$_5$ pickings$_6$, fix (them) for$_9$ us$_8$.— 8. /This$_1$/ her$_2$ mother$_3$ pounded$_7$ them$_4$ in$_8$ her$_4$ wooden bowl$_5$, rendering$_{10}$ her$_8$ marrow fat$_9$, (she) poured$_{13}$ it$_{12}$ all over it$_{11}$. 9. Finding and breaking off$_2$ little switches$_1$, (she) takes$_4$ some of it$_3$, sticks$_7$ it$_6$ /on/ it$_5$, gives to$_9$ them$_8$. 10. These$_1$ children$_2$

Comanche Texts

590 kʌse?$_1$ tʌrʌshpʌ?rʌʌ$_2$ pʌʌ$_3$ kohtoopʌba?a$_4$ u$_5$ ku?tsiyaa?eeyu$_6$. 11. nanisuyakeku$_1$ u$_2$ otʌkwaaʌkʌ?eeyu$_3$. 12. wihnu$_1$ surʌʌ$_2$ u$_3$ rʌhká?eeyu$_4$. 13. surʌʌkʌse?$_1$ tʌrʌshpʌ?rʌʌ$_2$, —tʌbitsi$_3$ tsaa$_4$ ma?$_5$ bihnakamatʌ$_6$. — me$_7$ bʌʌ$_8$ pia?a$_9$ niikwi?eeyu$_{10}$. 14. surʌʌkʌse?$_1$ tʌrʌshpʌ?rʌʌ$_2$ pʌʌ$_3$ kahto-?ipʌha$_4$ pʌʌ$_5$ kahtʌ́i?nʌʌ$_6$ tʌrʌs?tii$_7$ makama?eeyu$_8$. 15. urii$_1$ urii$_2$ makahkakʌse?$_3$ urʌʌ$_4$ pia?$_5$, —nohi?$_6$ tsaaku$_7$ mʌnʌ$_8$ nʌ$_9$ rʌrʌs?tii$_{10}$ makanu$_{11}$. — mekʌ$_{12}$. 16. surʌkʌse?$_1$ urʌʌ$_2$ pia?$_3$, —nʌsu?atsa?$_4$ tsaa$_5$ mʌi$_6$ manʌʌsukaaru?i$_7$. — me$_8$ urii$_9$ niikwiiyu$_{10}$. 17. si?anetʌkʌse?$_1$ surʌ$_2$ pʌ$_3$ co?rʌnʌ$_4$ narʌbakina$_5$ tsahtó?inu$_6$, ukuhpaku$_7$ bʌ$_8$ ta?siwóo?wana?ʌhi$_9$ tsahtó?inu$_{10}$. 18. suhka$_1$ urʌʌ$_2$ tʌebatsi?a$_3$, —ihka$_4$ nʌ?$_5$ ʌ$_6$ wana?ʌhʌmaka?i$_7$. — 19. surʌkʌse?$_1$ suhri$_2$ bihi?anih$_3$ wahabahtih$_4$ naropʌsi?iitih$_5$ uhri$_6$ napʌmíkanu$_7$. 20. sitʌkʌse?$_1$ si?anetʌ$_2$ mi?anu$_3$, pʌʌ$_4$ kahnikʌ$_5$ bitʌnu$_6$, pʌmʌ$_7$ u$_8$ sutaa?iha$_9$ bʌʌ$_{10}$ pia?a$_{11}$ tsahpúnikʌnu$_{12}$. pʌʌ$_{13}$ ahpʌ?a$_{14}$ bitʌhka$_{15}$, u$_{16}$ narʌmu?ikʌnu$_{17}$. 21. surʌkʌse?$_1$ urʌʌ$_2$

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over$_4$ their$_3$ fire$_4$ roasts$_4$ it$_3$ on sticks$_4$. 11. Nicely$_1$ it$_2$ cooks brown$_3$. 12. Then$_1$ those ones$_2$ eat$_4$ it$_3$. 13. Those$_1$ children$_2$ say to$_{7\ 10}$ their$_3$ mother$_9$. —It$_5$ really$_3$ tastes$_4$ good$_4$ (and) sweet$_4$.— 14. Those$_1$ children$_2$ went to feed to$_8$ their$_5$ neighbor's$_4$ children$_7$ their$_3$ left overs$_4$. 15. As$_3$ they$_2$ are feeding$_3$ them$_1$, their$_4$ mother$_5$ said$_{12}$. —You all$_5$ fed$_{11}$ my$_9$ children$_{10}$ very$_6$ good$_6$.— 16. /That$_1$/ their$_2$ mother$_3$ said to$_{8\ 10}$ them$_9$, —I also$_4$ will make$_7$ you$_4$ feel$_7$ good$_6$.— 17. At this place$_1$ that one$_2$ pulled out$_4$ her$_3$ clothes$_4$ (which are) bagged$_5$ [in a bag], from inside it [the bag] (she) pulled out$_{10}$ her$_8$ buffalo blanket$_9$. 18. (She said to) that$_1$ their$_2$ little sister$_3$, —I$_5$ give$_7$ you$_4$ this$_4$ blanket$_7$.— 19. That one$_1$ gave$_7$ /them$_4$/ those two$_2$ boys$_3$ two$_4$ beaded$_5$ moccasins$_7$. 20. These ones$_1$ at this place$_2$ went$_3$, (and) arriving$_5$ at$_4$ their$_4$ home$_3$, (they) showed$_{12}$ their$_{10}$ mother$_{11}$ what$_9$ she$_8$ thought of$_9$ them$_7$, (and) when$_{13}$ their$_{13}$ father$_{14}$ arrived$_{15}$, (they) told$_{17}$ him$_{16}$. 21. That one$_1$ their$_2$ father$_3$ said$_9$, —Very$_4$ good (I think$_8$)

Manners and Morals

539 ahpʌ?$_3$, —nohi?$_4$ tsaakukia$_5$ tahʌ$_4$ tʌrʌe?tii$_7$ hanikʌnu$_8$. — mekʌ$_9$. 22. pʌetaʌkusʌkʌse?$_1$ surʌ$_2$ yʌtaʌhtsi$_3$, tʌhʌyaro-?itsi$_4$, urʌʌkʌhu$_5$ nuhkínu$_6$. 23. surʌkʌse?$_1$ urii$_2$ tekwʌ-nínu$_3$, —namaka?mukika$_4$, tai$_5$ nʌhkaru?ika$_6$. 24. inakwʌ-tsa?$_1$ hayarokwetʌʌ$_2$ pimoróo?nʌʌ$_3$ yuupʌnʌʌ$_4$ tai$_5$ tʌkwʌ-saru?i$_6$. — 25. saʌa?kʌse?$_1$ renahpʌ?$_2$, —hakani?yutʌ$_3$. ʌna$_4$ sinihku$_5$ tai$_6$ hanitʌ́ni$_7$?— 26. —nah$_1$ nʌ?tsu$_2$ ohka$_3$ wa-?ihpʌ?a$_4$ tʌtaa$_5$ nʌmi$_6$ naahkaku$_7$, bʌ$_8$ rʌrʌe?tʌʌ$_9$ ma$_{10}$ hanikʌ?iha$_{11}$ tsaa$_{12}$ wʌsukaatʌ$_{13}$, sunihku$_{14}$ rai$_{15}$ hani-kʌʌtʌ$_{16}$. — mekʌ$_{17}$, 27 sitʌʌ$_1$ nʌkʌtsi$_2$, tʌmarʌʌmoaku$_3$ tʌkwʌsʌ́nu$_4$. 28. surʌʌkʌse?$_1$ nʌmʌnʌʌ$_2$, —nohi?$_3$ tʌhtʌ-taatʌʌ$_4$ tʌrʌehpʌ?rʌʌ$_5$ tai$_6$ tsaahtʌhkakʌnu$_7$. — mekʌ$_8$. 29. sitʌʌ$_1$ wihnu$_2$ nʌkʌtsi$_3$, tʌmarʌʌmoaku$_4$ oo?ri$_5$ nahí-minu$_6$. 30. u$_1$ yʌihka$_2$, bʌʌ$_3$ nʌhkana$_4$ bʌanu$_5$. 31. usʌ-kʌ$_1$ sunihku$_2$ suhka$_3$ tʌtaatʌna$_4$ tʌehpʌ?rʌna$_5$ pomapʌnai$_6$ uhka$_7$ urii$_8$ namakʌkʌ$_9$, surʌʌ$_{10}$ usʌ$_{11}$ umetʌ$_{12}$ biahaninu$_{13}$. 32. subetʌ$_1$.

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our$_4$ children$_7$ (were) fixed for$_8$ (treated).— 22. Early morning$_1$ that one$_2$ getting up$_3$, mounting horseback$_4$, ran$_5$ to them$_6$, 23. That one$_1$ announced to$_1$ them$_2$. —Get ready$_4$, we$_5$ will dance$_6$. 24. In this direction$_1$ (are) four$_2$ fat$_4$ cattle$_5$ we$_6$ will butcher$_7$.— 25. One$_1$ man$_2$ (said), —Why are$_3$ you$_4$ in this way$_5$ telling$_7$ us$_8$ to do$_7$?— 26. —That$_3$ woman$_4$, when$_7$ we$_6$ happen to be$_7$ poor$_8$, what$_{11}$ she$_{10}$ did for$_{11}$ my$_8$ children$_9$ I$_2$ just$_1$ feeling$_{13}$ good$_{12}$ about$_{13}$ (it), in that way$_{16}$ (I) am fixing for$_{16}$ us$_{15}$.— (he) said$_{17}$. 27. These ones$_1$ dancing$_2$, butchered$_4$ a lot$_5$. 28. Those$_1$ Indians$_2$ said$_3$, —Very$_3$ little$_4$ children$_5$ fed$_7$ us$_4$ good$_7$.— 29. These ones$_1$ then$_2$ dancing$_3$, gave each other$_4$ much$_4$ clothing$_5$. 30. When$_3$ it$_1$ was evening$_2$, their$_3$ dancing$_4$ left off$_5$. 31. That$_1$ in that way$_2$ from$_4$ that$_3$ little$_4$ child's$_5$ pickings$_6$ as$_8$ they$_9$ fed each other$_8$ that$_7$, those ones$_{10}$ /that$_{11}$/ because of that$_{12}$ had a big doings$_{13}$. 32. That is all$_1$.

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12: Canonge L-5 (ca. 1950-1955) 1958 NO6 Comanche NO6
Oklahoma

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534 1. soobe$^{?}$ʌkʌtsa$^{?}_{1}$ rʌa$_{2}$ su$^{?}$ana$_{3}$ tuhkanáai$^{?}$nʌʌ$_{4}$ kahníba$^{?}_{5}$. 2. surʌʌkʌse$^{?}_{1}$ tamarʌʌmoaku$_{2}$ tarʌni$^{?}$inu$_{3}$, hanibihta$_{4}$, kamúuta$^{?}$a$_{5}$, puhibihnáa$^{?}$a$_{6}$, taiboo$^{?}$bihnáa$^{?}$a$_{7}$, tʌasʌ$_{8}$ nakwʌsi$^{?}$a$_{9}$. 3. sunihku$_{1}$ urii$_{2}$ naahkakukʌse$^{?}_{3}$ nʌmʌnʌʌ$_{4}$ urʌʌkʌ$_{5}$ nobitʌnu$_{6}$. 4. surʌʌkʌse$^{?}_{1}$ bʌʌ$_{2}$ nʌmʌhanihne$_{3}$ atakwa$^{?}$sʌ$^{?}$ai$^{?}$etʌ$_{4}$, rʌasʌ$_{5}$ pʌʌ$_{6}$ nakwʌsi$^{?}$a$_{7}$ wʌhtsito$^{?}$a$^{?}$etʌ$_{8}$, pahpa$^{?}$aku$_{9}$ u$_{10}$ koo$^{?}$i$^{?}$etʌ$_{11}$, u$_{12}$ rohtsáni$^{?}$i$^{?}$eeyu$_{13}$. 5. u$_{1}$ wʌhtakʌmi$^{?}$eku$_{2}$, u$_{3}$ kwisi$^{?}$eeyu$_{4}$. 6. surii$_{1}$ nʌmʌnii$_{2}$ suma$_{3}$ pʌʌ$_{4}$ atakwa$^{?}$sʌ$^{?}$aipʌma$_{5}$ tʌasʌ$_{6}$ pʌʌ$_{7}$ nakwʌsi$^{?}$ma$_{8}$ nakwʌsipʌma$_{9}$ surii$_{10}$ nʌmʌnii$_{11}$ tʌmʌ$^{?}$eeyu$_{12}$. 7. surʌʌkʌse$^{?}_{1}$ nʌmʌnʌʌ$_{2}$ nahbi$^{?}$anʌʌ$_{3}$, —ohka$_{4}$ ranʌ$_{5}$ tuhkanáai$^{?}$tenahpʌ$^{?}$a$_{6}$ tʌmʌsʌapʌkahti$_{7}$ noohtsi$_{8}$, oko$_{9}$ hunu$^{?}$matu$_{10}$ mi$^{?}$atsi$_{11}$.

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1. Long ago$_{1}$, it is said$_{2}$, there somewhere$_{3}$ (the) Wichitas$_{4}$ had a home$_{5}$. 2. Those ones$_{1}$ planted$_{2}$ much$_{3}$ corn$_{4}$, sweet potatoes$_{5}$, watermelons$_{6}$, cantaloupes$_{7}$, and$_{8}$ pumpkins$_{9}$. 3. As$_{1}$ they$_{2}$ are living$_{3}$ in that way$_{1}$, Indians$_{4}$ camped$_{5}$ by them$_{6}$. 4. Those ones$_{1}$ make parched corn of$_{2}$ their$_{3}$ Indian corn$_{4}$ also$_{5}$ (they) peel$_{6}$ their$_{7}$ pumpkins$_{7}$, cut$_{11}$ it$_{10}$ up$_{11}$ long$_{9}$, (and) hang$_{13}$ it$_{12}$ up$_{13}$. 5. When$_{2}$ it$_{1}$ partially dries$_{2}$, (they) braid$_{4}$ it$_{3}$. 6. Those$_{1}$ Indians$_{2}$ with that$_{3}$ (and) with$_{8}$ their$_{4}$ parched corn$_{5}$ also$_{6}$ with$_{8}$ their$_{7}$ pumpkin$_{8}$ with prepared pumpkin$_{9}$ those$_{10}$ Indians$_{11}$ trade with$_{12}$. 7. Those$_{1}$ Indian$_{2}$ boys$_{3}$ said$_{17}$, —Carrying off$_{9}$ some of$_{7}$ that$_{4}$ Wichita man's$_{6}$ crop$_{7}$ (and) going$_{11}$, there$_{9}$ on to the creek$_{10}$, we$_{8}$ cooking

Comanche Texts

hanikwasʌkʌtsi$_{12}$, tʌasʌ$_{13}$ puhibihnáa?a$_{14}$ tanʌ$_{15}$ piarahka-ne$_{16}$. — mekʌ$_{17}$. 8. sitʌʌkʌse?$_1$ si?anetʌ$_2$ mi?anu$_3$, sukuu$_4$ hunu?ma$_5$ pitanu$_6$, pʌʌ$_7$ pabi?a$_8$, —tai$_9$ kohtookʌ$_{10}$, — mekʌ$_{11}$ u$_{12}$ niikwiiyu$_{13}$. 9. si?anetʌʌkʌse?$_1$ sitʌʌ$_2$ kohtoo-htsi$_3$, hanikwasʌkʌnu$_4$. 10. sʌmʌ?kʌse?$_1$ marʌʌmatʌ$_2$, —tsaati$_3$ nʌ?$_4$ su?ura?i$_5$. — mekʌ$_6$. 11. sitʌʌkʌse?$_1$, —hini$_2$ usʌ$_3$? — me$_4$ u$_5$ niikwiiyu$_6$. 12. surʌkʌse?$_1$, —tanʌwitsa$_2$ ruhkanáai?niwʌnʌkatʌ$_3$, ihka$_4$ raa$_5$ hanikwasʌkʌpʌha$_6$ tʌkʌ-bʌʌni$_7$. — mekʌ$_8$. 13. surʌʌkʌse?$_1$, —yee$_2$. haa$_3$. tsaatʌ$_4$ u?$_5$. tuhkanáai?niwʌnʌbanika$_6$. — mekʌ$_7$. 14. —sube?tsa?$_1$ urʌ$_2$ tuhkanáai?tenahpʌ?$_3$ taa$_4$ tuhkanáai?bihi?anii$_5$ tai$_6$ suatʌ$_7$, ke$_8$ tamʌmatu$_9$ musasuawa?itʌ$_{10}$. — 15. surʌkʌse?$_1$ urʌʌmatʌ$_2$, —namʌsohihtsika$_3$ namisituhkanáai?niwʌnʌ$_4$. tamʌmatu$_5$ u?$_6$ ro?itu?i$_7$. — mekʌ$_8$. 16. sʌmʌ?kʌse?$_1$ urʌʌ-matʌ$_2$, —yee$_3$ haitsi$_4$. ma$_5$ ma?oome$_6$. ma$_7$ nakwʌsi?tsa?-nikakʌtsi$_8$, ma$_9$ ma?oome$_{10}$. — mekʌ$_{11}$. 17. sʌme$_1$ u$_2$ ʌkʌyʌkwikakʌse?$_3$ surʌ$_4$ tuhkanáai?tenahpʌ?$_5$ urʌʌkʌhu$_6$ kimaayu$_7$. 18. surʌʌkʌse?$_1$, —yee$_2$. ikise?$_3$ ihka$_4$ hani-

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corn$_{12}$ (and) also$_{13}$ watermelons$_{14}$ we$_{15}$ will eat much$_{16}$.— 8. These ones$_1$ went$_2$, to this place$_3$ there$_4$ on the creek$_5$ arrived$_6$, (and they) said to$_{11\ 13}$ /him$_{12}$/, their$_7$ older brother$_8$, —Make a fire for$_{10}$ us$_9$.— 9. At this place$_1$ these ones$_2$ mak-ing a fire$_3$, cooked corn$_4$. 10. One$_1$ of them$_2$ said$_4$, —I$_5$ thought of$_5$ a$_6$ good thing$_7$.— 11. These ones$_1$ said to$_{4\ 6}$ him$_5$, —What$_2$ it that$_3$?— 12. That one$_1$ said$_2$, —We ought to$_2$ talk Wichita$_3$ (and of) this$_4$ our$_5$ cooked corn$_6$ eat much$_7$.— 13. Those ones$_1$ said$_7$, —Oh$_2$. Yes$_3$. It$_5$ is good$_4$. All talk Wichita$_4$.— 14. —That way$_1$ that$_2$ Wichita man$_3$ '(They are) our Wichita boys$_8$,' will think$_7$ us$_6$ (to be), (and)/not$_5$/ won't be concerned$_{10}$ over us$_9$.— 15. That one$_1$ of them$_2$ said$_8$, —All hurrying up$_3$, quickly talk Wichita$_4$. On to us$_5$ he$_6$ will come up$_7$.— 16. One$_1$ of them$_2$ said$_{11}$, —Oh$_3$, friend$_4$. It$_5$ [the fire] stir up$_6$. Sticking pumpkin in$_8$ it$_9$, stir$_{10}$ it$_9$ up$_{10}$.— 17. As$_2$ he$_3$ just said$_5$ that$_1$, that$_4$ Wichita man$_5$ was coming$_7$ to them$_6$. 18. Those ones$_1$ (were) saying$_{8\ 9}$, —Oh$_3$. Here$_3$

Manners and Morals

539 bihta$_{6}$ narami?$_{6}$ kimaayu$_{7}$. — me$_{8}$ niwanatsi$_{9}$, surʌʌ$_{10}$ tunehtsanu$_{11}$. 19. surʌkase?$_{1}$ urʌʌ$_{2}$ pabi?$_{3}$, —ma$_{4}$ pamutsaa?matuka$_{5}$ tunehtsʌ$_{4}$. — mekʌ$_{7}$. 20. sitʌkase?$_{1}$ tenahpʌ?$_{2}$ marii$_{3}$ miakʌnu$_{4}$. 21. urii$_{1}$ miakatsi$_{2}$, saʌmʌ?a$_{3}$ ku?nikakʌnu$_{4}$. 22. sita$_{1}$ tamarʌʌmoaku$_{2}$ u$_{3}$ wahpá?inu$_{4}$, —nanaʌʌ?maikuka$_{5}$ nʌ$_{6}$ rʌmasʌa?ena$_{7}$ po?sabihi?anʌʌ$_{8}$ ahi?hʌniyʌhka$_{9}$. — mekʌ$_{10}$. 23. sitʌkase?$_{1}$ si?anetʌ$_{2}$ sitʌ$_{3}$ nʌʌʌbihi?anʌʌ$_{4}$ kahnikʌhu$_{5}$ mi?anu$_{6}$, urʌʌkʌ$_{7}$ bitʌhtsi$_{8}$. —mʌʌ$_{9}$ tua?nʌʌtukutsa?$_{10}$ nʌ$_{11}$ rʌmasʌspʌha$_{12}$ tamarʌʌmoaku$_{13}$ ahi?hʌni?nʌʌ$_{14}$. — mekʌ$_{15}$. 24. sitʌkase?$_{1}$ nʌmʌbihi?anʌʌ$_{2}$ ahpʌ?nʌʌ$_{3}$, —usʌ$_{4}$ tanʌ$_{5}$ mʌʌ$_{6}$ po?sahanipakahtu$_{7}$ mʌʌ$_{8}$ pukunii$_{9}$ uhka$_{10}$ tuhkanáai?tenahpʌ?a$_{11}$ rʌmakaru?i$_{12}$. — mekʌ$_{13}$ 25. saʌmʌ?kase?$_{1}$ urʌʌmatʌna$_{2}$ samohpʌ?$_{3}$, —nʌtsa?$_{4}$ nah$_{5}$ suhka$_{6}$ renahpʌ?a$_{7}$ tua?a$_{8}$ kuhmaruru?i$_{9}$. — mekʌ$_{10}$. 26. surʌkase?$_{1}$ u$_{2}$ samohpʌ?$_{3}$ tsaati$_{4}$ ba$_{5}$ puki$_{6}$ narʌnoo?rʌkitsi$_{7}$, wihnu$_{8}$ suhka$_{9}$ ba$_{10}$ samohpʌ?a$_{11}$ uba?a$_{12}$ u$_{13}$ rohtó?inu$_{14}$. 27. si?anetʌ$_{1}$ sitʌkwʌ$_{2}$ suhka$_{3}$ tuhkanáai?tenahpʌ?wakatu$_{4}$ mi?anu$_{5}$, mawaka$_{6}$ bitʌnu$_{7}$. 28. sitʌ$_{1}$ ma$_{2}$ samohpʌ?$_{3}$

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this$_{4}$ corn$_{5}$ owner$_{6}$ is coming$_{7}$.— (and) /those ones$_{10}$/ ran$_{11}$. 19. That one$_{1}$ their$_{2}$ older brother$_{3}$ said$_{7}$, —Run$_{4}$ onto$_{5}$ its$_{6}$ [the river's] bend$_{9}$.— 20. This$_{1}$ man$_{2}$ chased$_{4}$ them$_{3}$. 21. Chasing$_{2}$ them$_{1}$, (he) roped$_{4}$ one$_{3}$. 2. This one$_{1}$ [man] beat$_{4}$ him$_{3}$ a lot$_{2}$. (and) said$_{10}$. —(I) worked$_{5}$ hard (on) my$_{6}$ crop$_{7}$ (but) crazy boys$_{8}$ go around destroying$_{9}$.— 23. This one$_{1}$ at this place$_{2}$ went$_{4}$ to$_{5}$ these$_{3}$ boys'$_{4}$ homes$_{5}$, (and) arriving$_{8}$ /to them$_{7}$/ (he) said$_{15}$. —Your$_{9}$ sons$_{10}$ destroyed$_{14}$ my$_{11}$ crop$_{13}$ much$_{13}$.— 24. These$_{1}$ Indian boys'$_{2}$ fathers$_{3}$ said$_{13}$, —(For) /that$_{4}$/, for$_{7}$ your$_{6}$ crazy doings$_{7}$, we$_{8}$ will pay$_{12}$ that$_{10}$ Wichita man$_{11}$ your$_{8}$ horses$_{9}$.— 25. One$_{1}$ sister$_{2}$ of theirs$_{3}$ said$_{10}$, —I$_{4}$ will$_{9}$ just$_{8}$ marry$_{9}$ that$_{4}$ man's$_{7}$ son$_{6}$.— 26. /That one$_{1}$/ her$_{2}$ brother$_{3}$, saddling up$_{7}$ his$_{8}$ good$_{4}$ horse$_{4}$, then$_{8}$ that one$_{9}$ helped$_{14}$ /her$_{13}$/ his$_{10}$ sister$_{11}$ on it$_{12}$. 27. At this place$_{1}$ these two$_{2}$ went$_{3}$ towards$_{4}$ that$_{3}$ Wichita man$_{4}$, to him$_{4}$ (they) came$_{7}$. 28. This$_{1}$ her$_{2}$ brother$_{3}$ said to$_{11}$ this$_{4}$ man$_{5}$, —My$_{6}$ sister$_{7}$ your$_{8}$ son$_{9}$ will have in marriage$_{10}$.—

12: Canonge L-5 (ca. 1950-1955) 1958 NO6 Comanche NO6
Oklahoma

Comanche Texts

sihka$_4$ renahpʌ?a$_5$, —nʌ$_6$ samohpʌ?tsa?$_7$ ʌ$_8$ tua?a$_9$ kuhma- 599
baitu?i$_{10}$. — mekʌ$_{11}$. 29. sitʌ$_1$ nai?bi$_2$ suhka$_3$ u$_4$ tua?a$_5$ tsaati$_6$ tuibihtsi?a$_7$ kuhmárunu$_8$. 30. sitʌkʌse?$_1$ tuhkanáai?- tenahpʌ?$_2$ rʌsú?naanu$_3$, surʌʌ$_4$ pihi?anʌʌ$_5$ pʌmʌ$_6$ ai?ku$_7$ hani?ha$_8$ sukʌhu$_9$ nasúwatsinu$_{10}$. 31. subetʌ$_1$.

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29. This$_1$ young woman$_2$ married$_3$ /that$_3$/ his$_4$ son$_5$. (a) good$_6$ young man$_7$. 30. This$_1$ Wichita man$_2$ quieted down$_3$ (and) forgot about$_{10}$ what$_2$ those$_4$ boys$_5$ themselves$_6$ did$_8$ bad$_7$ there$_9$. 31. That is all$_1$.

12: Canonge L-5 (ca. 1950-1955) 1958 NO6 Comanche NO6
Oklahoma

XXII

539 1. soobe?sʌkʌtsa?$_1$ rʌa$_2$ su?ana$_3$ sʌsʌmʌ?nʌʌ$_4$ kahnʔba?i$_5$.
2. surʌʌkʌse?$_1$ manakwʌhi$_2$ tuu?eeyu$_3$. 3. u$_1$ yʌihumi?akukʌse?$_2$ surʌ$_3$ urʌʌ$_4$ pia?$_5$ sʌmʌ?a$_6$ pʌ$_7$ petʌ?a$_8$ nahnapʌhi$_9$. —tai$_{10}$ tʌkʌhmaniʔbʌni$_{11}$ nʌʌ?$_{12}$. — mekʌ$_{13}$. 4. sitʌkʌse?$_1$ tʌtaatʌma?ai$_2$ pʌ$_3$ tua?ma?ai$_4$ pʌi$_5$ tuukʌmi?anu$_6$ 5. sitʌkwʌ$_1$ suku$_2$ parʌ-tsohpekʌ$_3$ pʌkʌhʌna$_4$ pʌʌ$_5$ tuu?ekʌ$_6$ bitʌnu$_7$. 6. sitʌ-kʌse?$_1$ ma$_2$ pia?$_3$ pʌhi$_4$ tuukʌnu$_5$. 7. si?anetʌ$_1$ sitʌh$_2$ pitusʌ$_3$ miahutu?i$_4$. 8. surʌkʌse?$_1$ tʌtaatʌ$_2$ u$_3$ tua?$_4$, —tabi$_5$ muhne$_6$. nah$_7$ nʌ?$_8$ ʌpinakwʌ$_9$ mi?anooro?i$_{10}$.— mekʌ$_{11}$. 9. sitʌkʌse?$_1$ ma$_2$ pia?$_3$ pʌhi$_4$ muhnehtsi$_5$, mi?anu$_6$. 10. sitʌkʌse?$_1$ hʌnʌ$_2$ tʌtaatʌ$_3$ ma$_4$ tua?$_5$ mabinakwʌ$_6$ nanaa-mʌano?o$_7$. 11. sitʌkʌse?$_1$ ma$_2$ pia?$_3$ ma$_4$ nabitʌbuninu$_5$.

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1. Long ago$_1$, it is said$_2$, there somewhere$_3$ some$_4$ had a camp$_5$. 2. Those ones$_1$ carried water$_2$ far$_3$. 3. When$_2$ it$_1$ is almost evening$_3$. /that one$_3$/ their$_4$ mother$_5$ said to$_{13}$ /one$_6$/ her$_7$ oldest$_8$ daughter$_9$. —You$_{12}$ cook much for$_{11}$ us$_{10}$.— 4. This one$_1$ with$_2$ her$_3$ little$_2$ son /with$_4$/ went to get water for$_6$ them$_5$. 5. These two$_1$ arrived$_7$ there$_2$ at (the) spring$_3$ (the) place$_4$ they$_5$ get water at$_4$. 6. This$_1$ his$_2$ mother$_3$ got water for$_5$ them$_4$. 7. At this place$_1$ these two$_2$ are about to go$_4$ back$_3$. 8. That$_1$ little$_2$ (one) her$_3$ son$_4$ said$_{11}$. —Lead$_6$ us$_5$. I$_8$ will$_{10}$ just$_7$ travel$_{10}$ behind you$_9$.— 9. /This$_1$/ his$_2$ mother$_3$ went$_4$ leading$_5$ them$_4$. 10. This one$_1$ himself$_2$, her$_4$ little$_3$ son$_5$, dallied$_7$ behind her$_6$. 11. /This$_1$/ his$_2$ mother$_3$

Comanche Texts

12. surʌkʌse?$_1$ tʌtaatʌ$_2$ u$_3$ tua?$_4$ ke$_5$ kimarʌ$_6$, su?ana$_7$ pu?ekʌ$_8$ wʌnʌnu$_9$. 13. surʌkʌse?$_1$ u$_2$ pia?$_3$, —namʌsohi$_4$. tukanihumi?arʌ$_5$ ma?$_6$. — me$_7$ u$_8$ niikwiiyu$_9$. 14. surʌkʌse?$_1$ wihnu$_2$ u$_3$ pia?$_4$ wahábiɔuahupiiɨʌ$_5$, —hakani?yutʌkia$_6$ nʌ$_7$ rua?$_8$ nʌhi$_9$ muhnehtsi$_{10}$, nʌmunakwʌ$_{11}$ nuhkinoo?etʌ$_{12}$, nʌbinakwʌ$_{13}$ nanaamʌano?o$_{14}$. — mekʌ$_{15}$. 15. sitʌkʌse?$_1$ wihnu$_2$ ma$_3$ pia?$_4$ ma$_5$ wʌhtúinu$_6$. 16. sitʌkʌse?$_1$ tʌtaatʌ$_2$ tuinʌ-hpʌ?$_3$ mawakatu$_4$ kimarʌ$_5$, wʌnʌhúpiitʌ$_6$. 17. sitʌkʌse?$_1$ ma$_2$ pia?$_3$ pʌ$_4$ tuupʌha$_5$ ma$_6$ tsahtʌkika$_7$, —hina$_8$ ʌnʌ$_9$ ʌpinakwʌku$_{10}$ yaahka$_{11}$?— me$_{12}$ u$_{13}$ niikwiiyu$_{14}$. 18. surʌ-kʌse?$_1$ tuinʌhpʌ?$_2$, —kehena$_3$. — mekʌ$_4$. 19. surʌkʌse?$_1$ u$_2$ pia?$_3$, —isa?aitʌ$_4$ ʌnʌ$_5$. noo$_6$ ʌnʌ$_7$ hina$_8$ ʌpinakwʌku$_9$ yaarʌ$_{10}$. — me$_{11}$ u$_{12}$ niikwiiyu$_{13}$. 20. ke$_1$ bʌmi$_2$ u$_3$ tsa-hpunikʌku$_4$, uwakatu$_5$ mi?anu$_6$. 21. pina$_1$ sitʌ$_2$ tuinʌhpʌ?$_3$ tʌtaati$_4$ nohi?wobipuki$_5$ bʌpinakwʌku$_6$ yaahka$_7$. 22. sitʌ-kʌse?$_1$ ma$_2$ pia?$_3$, —isʌ$_4$ hakʌku$_5$ ʌ$_6$ yaa?i$_7$?— me$_8$ u$_9$ niikwiiyu$_{10}$. 23. surʌkʌse?$_1$ tuinʌhpʌ?$_2$, —okoko$_3$ nʌ?$_4$

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looked back at$_5$ him$_4$. 12. That one$_1$ her$_3$ little$_2$ son$_4$ is$_5$ not$_6$ coming$_6$, (but) stood$_7$ there$_7$ in the path$_8$. 13. /That one$_1$/ his$_2$ mother$_3$ said to$_{7\ 9}$ him$_8$. —Hurry$_4$. It$_5$ is about to get dark$_5$.— 14. Then$_2$ /that$_1$/ his$_3$ mother$_4$ became suspicious$_5$, (and) said$_{15}$, —Wonder why it is$_6$ my$_7$ son$_8$ [when] leading$_{10}$ us$_9$, runs on$_{13}$ ahead of me$_{11}$, [while] behind me$_{13}$ (he) dallies$_{14}$.— 15. Then$_2$ /this$_1$/ his$_3$ mother$_4$ waited for$_5$ him$_6$. 16. This$_1$ little$_2$ boy$_3$ is coming$_5$ towards her$_4$, (and) came to a stop$_6$. 17. When$_7$ he$_4$ set down$_7$ his$_4$ water load$_8$, /this$_1$/ his$_2$ mother$_3$ said to$_{12\ 14}$ him$_{12}$. —What$_8$ you$_9$ taking$_{11}$ behind you$_{10}$?— 18. That$_1$ boy$_3$ said$_4$, —Nothing$_3$.— 19. /That$_1$/ his$_2$ mother$_3$ said to$_{11\ 13}$ him$_{13}$. —You$_5$ are lying$_4$. You$_7$ must$_6$ be taking$_{10}$ something$_8$ behind you$_9$.— 20. As$_4$ he$_3$ showed$_4$ her$_2$ not$_1$, (she) went$_4$ towards him$_5$. 21. There$_1$ this$_2$ boy$_3$ is taking$_7$ (a) little$_4$ play wagon$_5$ behind him$_6$. 22. /This$_1$/ his$_2$ mother$_3$ said to$_{8\ 10}$ him$_9$. —Where was$_5$ this$_4$ you$_6$ took$_7$?— 23. That$_1$ boy$_2$ said$_{13}$, —(At) that place$_3$, as$_{10}$ it$_9$ lay$_{10}$ beside$_8$

Manners and Morals

● 539 pʌkʌhʌna$_{6}$ tahʌ$_{4}$ tuuihkahtʌna$_{7}$ kʌma?kʌ$_{8}$ ma$_{9}$ habiku$_{10}$, ma$_{11}$ yaa?i$_{12}$.— mekʌ$_{13}$. 24. sitʌkʌse?$_{1}$ siki$_{2}$ tobo?ikatʌ$_{3}$, mahri$_{4}$ nanitsuwahpʌniku$_{5}$, tukaninu$_{4}$. 25. sitʌkʌse?$_{1}$ ma$_{2}$ pia?$_{3}$ sihka$_{4}$ ruinʌhpʌ?a$_{5}$, —ma$_{6}$ yaahtsi$_{7}$, pitusʌ$_{8}$ mi?atsi$_{9}$, nʌʌ?$_{10}$ pʌkʌku$_{11}$ mahka$_{12}$ ʌ$_{13}$ yaaihkasʌ$_{14}$ ma$_{15}$ rʌkinu$_{16}$.— mekʌ$_{17}$. 26. sitʌhtsi?kʌse?$_{1}$ tuinʌhpʌ?$_{2}$, —piah$_{3}$. tʌ?ʌyatʌ$_{4}$ nʌ?$_{5}$.— mekʌ$_{6}$ yʌkwitʌ$_{7}$, yakeeyu$_{8}$. 27. sitʌkʌse?$_{1}$ ma$_{2}$ pia?$_{3}$ —ke$_{4}$ yaketʌ$_{5}$, pitusʌ$_{6}$ mi?atsi$_{7}$, ma$_{8}$ rʌkikwa$_{9}$.— mekʌ$_{10}$. 28. surʌkʌse?$_{1}$ si?anetʌ$_{2}$ u$_{3}$ yaahtsi$_{4}$, bitusʌ$_{5}$ nuhkínu$_{6}$. 29. surʌkʌse?$_{1}$ u$_{2}$ pia?$_{3}$ ke$_{4}$ ma$_{5}$ nabuniku$_{6}$, —tʌtaatʌ$_{7}$ nʌ$_{8}$ rua?$_{9}$ tʌ?ʌyatʌwee?$_{10}$.— me$_{11}$ yʌkwitʌ$_{12}$, u$_{13}$ napʌhu$_{14}$ mi?anu$_{15}$. 30. sitʌkʌse?$_{1}$ pʌ$_{2}$ napʌhu$_{3}$ pʌ$_{4}$ pia?$_{5}$ mi?aku$_{6}$, tunehtsʌmi?arʌ$_{7}$, su?ahru$_{8}$ suhka$_{9}$ rʌtaati$_{10}$ nohi?waikina$_{11}$ suhka$_{12}$ barʌtsohpe?a$_{13}$ kʌma?ku$_{14}$ u$_{15}$ wihitsi$_{16}$, pitusʌ$_{17}$ tunehtsʌnu$_{18}$. 31. ma$_{1}$ nuhkikiku$_{2}$, si?ana$_{3}$ bu?ekʌ$_{4}$ ma$_{5}$ pia?$_{6}$ ma$_{7}$ wʌhtúuihka$_{8}$. 32. sitʌkʌse?$_{1}$ ma$_{2}$ pia?$_{3}$, —keta?$_{4}$ kwasikʌ$_{5}$ sinihku$_{6}$ u?ahrʌna$_{7}$ atʌhʌna$_{8}$

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(the) place$_{5}$ we$_{6}$ get water$_{7}$ I$_{4}$ took$_{12}$ it$_{11}$.— 24. As$_{5}$ they$_{4}$ are standing$_{3}$ here$_{2}$ arguing much with each other$_{8}$, it$_{1}$ got dark$_{6}$. 25. This$_{1}$ his$_{2}$ mother$_{3}$ said to$_{17}$ this$_{4}$ boy$_{5}$, —Taking$_{7}$ it$_{6}$ (and) going$_{9}$ back$_{8}$, you$_{10}$ put$_{16}$ it$_{15}$ (in the) place$_{11}$ you$_{13}$ took$_{14}$ it$_{12}$.— 26. This little$_{1}$ boy$_{2}$ is saying$_{4}$ $_{7}$. —Mother$_{3}$. I$_{5}$ am afraid$_{4}$.— (and) was crying$_{8}$. 27. /This$_{1}$/ his$_{2}$ mother$_{3}$ said$_{10}$. —Cry$_{5}$ not$_{4}$, going$_{7}$ back$_{6}$, go to put$_{9}$ it$_{8}$.— 28. That one$_{1}$ at this place$_{2}$ taking$_{4}$ it$_{3}$, ran$_{4}$ back$_{5}$. 29. When$_{6}$ it$_{5}$ (was) not$_{4}$ seeable$_{6}$, /that$_{1}$/ his$_{2}$ mother$_{3}$ is saying$_{11}$ $_{12}$, —My$_{8}$ little$_{7}$ son$_{9}$ is afraid$_{10}$ (poor thing),— his$_{13}$ trail$_{14}$ (she) followed$_{15}$. 30. As$_{6}$ his$_{4}$ mother$_{5}$ follows$_{6}$ his$_{2}$ trail$_{3}$, this one$_{1}$ goes running$_{7}$, along there$_{8}$ throwing$_{14}$ /it$_{15}$/ that$_{9}$ little$_{10}$ play wagon$_{11}$, beside$_{14}$ that$_{12}$ spring$_{13}$ (and) ran$_{18}$ back$_{17}$. 31. As$_{2}$ he$_{1}$ came running$_{2}$, here somewhere$_{3}$ in the trail$_{4}$ his$_{5}$ mother$_{6}$ is waiting for$_{8}$ him$_{7}$. 32. /This$_{1}$/ his$_{2}$ mother$_{3}$ said to$_{11}$ $_{13}$ him$_{12}$. —Next time$_{8}$ don't$_{4}$ take$_{10}$ in this way$_{6}$

12: Canonge L-5 (ca. 1950-1955) 1958 NO6 Comanche NO6
Oklahoma

Comanche Texts

nohi?a$_9$ yaarʌ$_{10}$. — mekʌ$_{11}$ u$_{12}$ niikwiiyu$_{13}$. 33. sunihku$_1$ ra$_2$ hani?ekutsa?$_3$ ai?$_4$ hina$_5$ hanitʌ$_6$ tenahpʌ?$_7$ nʌmi$_8$ na?ruinʌhpʌ?rua?eetʌ$_9$. — mekʌ$_{10}$ u$_{11}$ niikwiiyu$_{12}$. 34. suzʌkʌse?$_1$ tʌtaatʌ$_2$ tuinʌhpʌ?$_3$ tʌbitsi$_4$ ke$_5$ u$_6$ nasúwatsiiyu$_7$, suhka$_8$ pʌ$_9$ pia?a$_{10}$ pʌ$_{11}$ tʌrʌkʌka$_{12}$, pʌmʌ$_{13}$ u$_{14}$ hani?ha$_{15}$. 35. surʌ$_1$ tuinʌhpʌ?$_2$ kwasikʌ$_3$ bʌ$_4$ haitsinii$_5$ ai?ku$_6$ nohi-?eku$_7$, pʌ$_8$ pia?wakatu$_9$ mia?etʌ$_{10}$, —nʌtsa?$_{11}$ orʌʌma?ai$_{12}$ ke$_{13}$ nohiwa?itʌ$_{14}$. — me$_{15}$ yʌkwi?eeyu$_{16}$. 36. subetʌ$_1$.

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anyone's$_7$ a stranger's$_8$ toy$_9$.— 33. When$_3$ one$_2$ does$_3$ in that way$_1$. (a) man$_7$ does$_6$ bad$_4$ things$_5$ (that) person$_8$ will have for a son$_9$,— (she) said to$_{10}$ 12 him$_{11}$. 34. That$_1$ little$_2$ boy$_3$ really$_4$ never$_5$ forgot$_7$ it$_6$, that$_8$ his$_9$ mother$_{10}$ what$_{15}$ she$_{14}$ did to$_{15}$ him$_{13}$ when$_{13}$ he$_{11}$ stole$_{12}$. 35. That$_1$ boy$_2$ next time$_3$ when$_7$ his$_4$ friends$_5$ play$_7$ badly$_6$, goes$_{10}$ to$_9$ his$_8$ mother$_9$ (and) says$_{15}$ 16. —I$_{11}$ won't$_{13}$ play$_{14}$ with those ones$_{12}$.— 36. That is all$_1$.

12: Canonge L-5 (ca. 1950-1955) 1958 NO6 Comanche NO6
Oklahoma

XXIII

539 1. soobe?ɐkʌtsa?$_1$ rʌɐ$_2$ su?ana$_3$ ɐɐama?nʌʌ$_4$ kahníba?i$_5$.
2. urʌʌ$_1$ tua?kʌse?$_2$ mahímí?anu$_3$. 3. surʌkʌse?$_1$ mo?obe?kaa$_2$
u$_3$ mi?a?i$_4$ tomonu$_5$. 4. surʌʌkʌse?$_1$ u$_2$ na?nʌmʌnʌʌ$_3$,
—tanʌwitsa$_4$ nah$_5$ u$_6$ wehkinukwa$_7$. — me$_8$ niwʌnʌʌyu$_9$.
5. sitʌʌkʌse?$_1$ pʌʌ$_2$ pukunii$_3$ makʌhuyʌkʌtsi$_4$, tʌkʌnoohtsi$_5$,
scotʌʌma?ai$_6$ tuibihtsi?anʌʌma?ai$_7$ u$_8$ wehkínukwa$_9$. 6. si-
tʌʌkʌse?$_1$ mi?anoorʌ$_2$, soo$_3$ kwabinukwa$_4$. 7. soo$_1$ u$_2$
royabaihku$_3$ sitʌʌ$_4$ uhtu$_5$ mi?anu$_6$. 8. u$_1$ biahunu?baihku$_2$,
—ma$_3$ una?ru$_4$ tanʌ$_5$ nobitʌru?inʌʌ$_6$. — me$_7$ niwʌnʌʌyu$_8$.
9. sitʌʌ$_1$ tenanʌʌ$_2$, —namʌsikohtoohtsika$_3$ tai$_4$ maaka$_5$. —
me$_6$ bʌʌ$_7$ nanawa?ihpʌ?anii$_8$ niikwiiyu$_9$. 10. ma$_1$ rabe?i-
kʌhumi?aku$_2$ marii$_3$ tʌhkakukʌse?$_4$ ɐamʌ?$_5$, —ikitsa?$_6$ una-
?rurʌ$_7$ hini$_8$ paratsihkwe?eetʌ$_9$. — mekʌ$_{10}$. 11. ɐamʌ?kʌse?$_1$
tuibihtsi?$_2$, —namʌsohiika$_3$. 12. u$_1$ buni$_2$ tanʌ$_3$. — 13. me$_1$
u$_2$ ʌkʌyʌkwika$_3$, una?rurʌ$_4$ piawoinu$_5$ pipikúuyu$_6$. 14. su-
rʌʌkʌse?$_1$ tenanʌʌ$_2$ pʌʌ$_3$ nanawa?ihpʌ?anii$_4$, —tʌhʌyakʌa-

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1. Long ago$_1$, it is said$_2$, there somewhere$_3$ some$_4$ had a camp$_5$. 2. Their$_1$ son$_2$ went to fight$_3$. 3. That one$_1$ /he$_2$/ went$_4$ five$_2$ years$_5$. 4. /Those$_1$/ his$_2$ relatives$_3$ said$_{4\ 5}$, —We ought to$_4$ just$_5$ go look for$_7$ him$_6$.— 5. These ones$_1$ driving up$_4$ their$_2$ horses$_3$, carrying food$_5$, with many$_6$ /with/ young men$_7$ went looking for$_9$ him$_8$. 6. These ones$_1$ travel on$_2$, (and) went$_4$ many$_3$ sleeps$_4$. 7. Where$_1$ it$_2$ had$_3$ many$_1$ mountains$_3$, these ones$_4$ went$_6$ through$_5$. 8. Where$_1$ it$_1$ had (a) big creek$_2$, (they) said$_{7\ 8}$, —Along other side of$_4$ it$_3$, we$_5$ will camp$_6$.— 9. These$_1$ men$_2$ said to$_{8\ 9}$ their$_7$ women folk$_8$, —Quickly making a fire$_3$, feed$_8$ us$_4$.— 10. As$_2$ it$_1$ was about sundown$_3$, as$_4$ they$_3$ ate$_4$, one$_5$ said$_{10}$, —Here$_6$ (on the) other side of it$_7$ something$_8$ is shining$_9$.— 11. One$_1$ young man$_2$, [said] —Hurry up$_3$. 12. Let's$_3$ see$_2$ it$_1$.— 13. As$_3$ he$_2$ just spoke$_{1\ 2}$, on the other side of it$_4$ [creek] (a) big bugle$_5$ was sounding$_4$. 14. Those$_1$ men$_2$ said to$_{9\ 10}$ their$_3$ women folk$_4$, —Mounting horses$_5$, run$_6$! It (is a) white soldiers$_{7}$!—

12: Canonge L-5 (ca. 1950-1955) 1958 NO6 Comanche NO6
Oklahoma

Comanche Texts

htsika$_3$, turunehts^$_4$. taiboo?ek^sahpana?ruku$_7$ ma?$_8$. — me$_9$ niwʌnʌʌyu$_{10}$. 15. marii$_1$ ʌkʌniwʌn^ka$_2$, sik^hu$_3$ marʌʌk^hu$_4$ pʌmʌmatʌna$_5$ we?kwiyanuna$_6$ kʌahkiy. 16. sitʌk^se?$_1$ suhka$_2$ tuibihtsi?$_3$ ahpʌ?$_4$ marʌʌk^hu$_5$ tunehtsʌnu$_6$. 17. surʌʌk^-se?$_1$ ek^sahpana?nʌʌ$_2$ sihka$_3$ renahpʌ?$_4$ su?ahru$_5$ u$_6$ tsipéhkwa$_7$. 18. surʌk^se?$_1$ pʌmi$_2$ urii$_3$ tsipehka$_4$, habi-t^$_5$, sʌmʌ?$_6$ urʌʌmatʌ$_7$ mawaka$_8$ nahábiit^$_9$. 19. sitʌk^se?$_1$ tenahpʌ?$_2$, —isʌkia$_3$ ʌnʌ$_4$ tuah$_5$?— me$_6$ u$_7$ niikwiiyu$_8$. 20. sitʌk^se?$_1$ ma$_2$ tua?$_3$, —atʌhi$_4$ nʌ?$_5$ mʌi$_6$ suatʌ$_7$. — me$_8$ u$_9$ niikwiiyu$_{10}$. 21. sukʌhu$_1$ suhka$_2$ bʌ$_3$ ahpʌ?$_4$ surii$_5$ taiboo?ek^sahpana?nii$_6$ pʌmi$_7$ kwʌhʌp^katii$_8$ pʌ$_9$ ahpʌ?$_{10}$ pehkákʌnu$_{11}$. surii$_{12}$ bʌ$_{13}$ na?nʌmʌniisʌ$_{14}$ soo$_{15}$ wasʌ^nu$_{16}$. 22. sʌmʌ?k^se?$_1$ tuibihtsi?$_2$ u$_3$ suabetainu$_4$. 23. —nohi?$_1$ tʌtsaaku$_2$ ʌsʌ$_3$ ʌ$_4$ ahpʌ?$_5$ ʌmi$_6$ wekikihka$_7$, ʌnʌ$_8$ u$_9$ nabehkakʌnu$_{10}$. — mekʌ$_{11}$. 24. sitʌk^se?$_1$ tuibi-htsi?$_2$, —ke$_3$ takw^$_4$ tsaaku$_5$ hina$_6$ haniwa?i$_7$ nʌʌsukaa-tʌkw^$_8$. — me$_9$ yʌkwihtsi$_{10}$. sihka$_{11}$ ruibihtsi?$_{12}$ bʌʌ$_{13}$

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15. As$_2$ they$_1$ just spoke$_2$, here$_3$ to them$_4$ something bright$_6$ on one of them$_5$ came out in sight$_7$. 16. /This$_1$/ that$_2$ young man's$_3$ father$_4$ ran$_4$ to them$_5$. 17. Those$_1$ soldiers$_2$ along there$_3$ unhorsed (with lance$_7$) this$_3$ man$_4$ /him$_4$/. 18. As$_4$ they$_3$ unhorsed$_4$ him$_2$, (as) that one$_1$ is lying$_5$, one$_6$ of them$_7$ happened on$_9$ to him$_8$ suddenly$_9$. 19. This$_1$ man$_2$ said to$_6$ s him$_7$, —Is this$_3$ you$_4$, son$_5$?— 20. /This$_1$/ his$_2$ son$_3$ said to$_8$ 10 him$_9$, —I$_3$ thought$_7$ you all$_4$ were another tribe$_4$.— 21. There$_1$ /that$_2$ his$_3$ father$_4$/ (by) those$_5$ white soldiers$_6$, those that captured$_8$ him$_7$, caused$_{11}$ his$_9$ father$_{10}$ to be killed$_{11}$ (and) killed$_{16}$ many$_{13}$ (of) those$_{12}$ his$_{13}$ very own relatives$_{14}$. 22. One$_1$ young man$_2$ recognised$_4$ him$_3$. 23. —When$_7$ your$_4$ father$_5$ came looking for$_7$ you$_4$, you$_3$ very$_1$ pitifully$_2$ /you$_4$/ caused$_{10}$ him$_9$ to kill himself$_{10}$.— (he) said$_{11}$. 24. This$_1$ young man$_2$ (was) saying$_9$ 10—/Not$_3$/ we$_4$ can't do$_7$ anything$_6$ (and) feel$_8$ good$_5$.— this$_{11}$ young man$_{12}$ they$_{13}$ went finding$_{14}$ (and) shot$_{15}$. 25. One$_1$ white soldier$_2$ running$_7$ on to him$_6$ 7 that one$_3$ (who)$_1$ killed$_5$ /that one$_4$/. unhorsed$_{11}$ him$_{10}$ with$_9$

Manners and Morals

539 wekikwa?iha$_{14}$ ta?wo?inu$_{15}$. 25. sʌmʌ?kʌse?$_1$ taiboo?ekʌsa-hpana?$_2$ suhka$_3$ uhka$_4$ behka?iha$_5$ umatu$_6$ tunetsʌtsi$_7$, bʌ$_8$ wihima$_9$ u$_{10}$ tsipʌhénu$_{11}$. 26. surʌ$_1$ urʌʌ$_2$ tua?$_3$ pʌmi$_4$ ta$_5$ kwʌhʌhkaruku$_6$ sunihku$_7$ sehka$_8$ bʌ$_9$ na?nʌmisʌ$_{10}$ ekapiti$_{11}$ tuhkukati$_{12}$ waasʌ́niina$_{13}$. 27. sitʌʌ$_1$ ekʌsahpana?-nʌʌ$_2$ marʌʌ$_3$ kahni$_4$ sʌmʌkutsitowakanu$_5$. 28. sitʌʌ$_1$ wihnu$_2$ suni$_3$ marii$_4$ mʌʌhtsi$_5$, su?anetʌ$_6$ urʌʌ$_7$ paraiboo?$_8$ pʌʌ$_9$ woinui$_{10}$ muyakenu$_{11}$. 29. sitʌʌ$_1$ wihnu$_2$ wʌhabinukwa$_3$, tʌmarʌʌmoaku$_4$ surʌsʌ$_5$ urʌʌ$_6$ tua?$_7$ urii$_8$ nakwʌsʌ́kʌnu$_9$.

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his$_8$ sword$_9$. 26. When$_4$ they$_5$ (soldiers) captured$_6$ him$_4$. /that$_1$/ their$_2$ son$_3$, in that way$_7$ those various ones$_8$, his$_9$ own people$_{10}$, having$_{13}$ red$_{11}$ flesh$_{12}$, killed$_{13}$ here and there$_{14}$. 27. These$_1$ soldiers$_2$ set$_5$ their$_3$ teepees$_4$ all on fire$_5$. 28. These$_1$ then$_2$ doing to$_5$ them$_4$ that way$_3$, at that place$_6$ their$_7$ leader$_8$ sounded$_{11}$ their$_9$ bugle$_{10}$. 29. These$_1$ then$_2$ marched off$_3$, that very one$_5$ their$_4$ son$_7$ caused$_9$ many$_4$ (of) them$_8$ to be killed$_9$.

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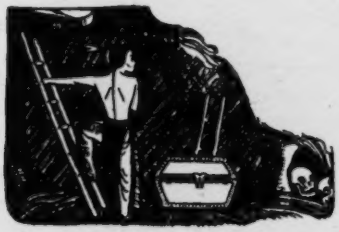
12: Canonge L-5 (ca. 1950-1955) 1958 NO6 Comanche NO6
Oklahoma



XXIV

539 1. soobe?ʌkʌtsa?$_1$ ɪʌa$_2$ nʌmʌruibihtsi?$_3$ pʌ$_4$ sarii?nii$_5$ betʌhtsi$_6$, tʌhóinukwa$_7$. 2. surʌkʌse?$_1$ pʌʌ$_2$ kahni$_3$ kwihne?naiki$_4$ u$_5$ esitoyabaihku$_6$ ukʌhu$_7$ tʌhóinukwa$_8$. 3. sitʌʌkʌse?$_1$ ma$_2$ sarii?nʌʌ$_3$ tʌnayaarʌ$_4$, nurahkwaina$_5$. 4. sitʌʌkʌse?$_1$ sarii?nʌʌ$_2$ suma$_3$ toyama$_4$ kʌanu$_5$. 5. sitʌkʌse?$_1$ nʌmʌruíbihtsi?$_2$ marʌʌ$_3$ napʌhu$_4$ to?inu$_5$. 6. pʌmʌkʌ$_1$ ma$_2$ bitʌhkakʌse?$_3$ sʌmʌ?$_4$ ma$_5$ sarii?$_6$ sokokʌ$_7$ u$_8$ raiku$_9$ uhkutʌ$_{10}$ okʌho$_{11}$ pohpínu$_{12}$, piaraitʌkʌhu$_{13}$ pohpínu$_{14}$. 7. makʌhi$_1$ ma$_2$ bunihka$_3$, si?ana$_4$ piapʌha$_5$ tʌpi$_6$ tahibatʌ$_7$ habiiyu$_8$. 8. sitʌkʌse?$_1$ sitʌ$_2$ tuibihtsi?$_3$ sihka$_4$ tʌpihta$_5$ ubu$_6$ tsahwínu$_7$. 9. sikʌhi$_1$ taitʌkʌhi$_2$ ma$_3$ bunihkakʌse?$_4$

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1. Long ago$_1$, it is said$_2$, (an) Indian young man$_3$, taking along$_4$ his$_4$ dogs$_5$, went off hunting$_7$. 2. Those ones$_1$ went off hunting$_8$ from the north of$_4$ their$_2$ houses where there was a grey mountain$_{8,4}$ /there$_7$/. 3. /These$_1$/ his$_2$ dogs$_3$ are running around$_5$ /are/ trailing$_4$. 4. These$_1$ dogs$_3$ went up$_5$ on that$_3$ /on/ mountain$_4$. 5. This$_1$ Indian young man$_2$ went up$_5$ their$_3$ trail$_4$. 6. As$_3$ he$_3$ came up$_3$ to them$_1$, one$_4$ /his$_5$/ dog$_6$ jumped$_{12}$ where there was a hole$_{8,9}$ in (the) ground$_7$ from there$_{10}$ to there$_{11}$ jumped$_{14}$ in (the) big cave$_{13}$. 7. As$_3$ he$_3$ looked at$_3$ it$_1$, here$_4$ (a) big$_5$ rock$_4$ was lying$_6$ /is/ flat$_7$. 8. /This$_1$/ this$_2$ young man$_3$ turned over$_7$ this$_4$ rock$_5$ that way$_6$. 9. As$_4$ he$_3$ looked$_4$ in this$_1$ /in/ cave$_2$, this$_3$ was

Comanche Texts

sitʌ$_3$ nah$_4$ kahnibe?ku$_7$ ha?wokanu$_8$. 10. huunaro?i?kʌse?$_1$ mahtu$_2$ namahtowʌnʌka$_3$. 11. sitʌkʌse?$_1$ maba?a$_2$ ukʌhu$_3$ weenu$_4$. 12. pina$_1$ makʌhi$_2$ ma$_3$ buihwʌnʌka$_4$, si?ana$_5$ piapʌhʌ$_6$ wobi?awo$_7$ kahtʌ$_8$, tʌasʌ$_9$ wahahtʌkwʌ$_{10}$ pahpa?atʌkwʌ$_{11}$ ta?wo?i?nʌkwʌ$_{12}$ namahtowʌnʌka$_{13}$. 13. sitʌkʌse?$_1$ tʌasʌ$_2$ sʌmʌ?$_3$ u$_4$ kahnitaiku$_5$ ukʌhi$_6$ wihténu$_7$. 14, pina$_1$ si?ana$_2$ nʌmʌtsuhni$_3$ hanika$_4$. 15. sitʌkʌse?$_1$ kuya?anu$_2$. 16. pitusʌkʌse?$_1$ sitʌ$_2$ sukʌhu$_3$ naro?i?kʌhu$_4$ kimanu$_5$. 17. sitʌkʌse?$_1$ uhtu$_2$ to?ikwa$_3$, ekʌhu$_4$ hunakʌhu$_5$ to?inu$_6$. 18. sitʌkʌse?$_1$ suhka$_2$ piarʌpihta$_3$ pitusʌ$_4$ tʌkinu$_5$. 19. sitʌkʌse?$_1$ pʌ$_2$ sarii?nii$_3$ pianimainu$_4$. 20. sihkutʌ$_1$ marii$_2$ betsʌhtsi$_3$, pitusʌ$_4$ bʌʌ$_5$ kahnikʌhu$_6$ mi?anu$_7$.

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hollow$_8$, just$_6$ as a room$_7$. 10. A ladder$_1$ stood leaning$_3$ along it$_2$. 11. This one$_1$ went down$_4$ on it$_2$ there$_3$. 12. As$_4$ he$_3$ was inspecting$_4$ it$_2$, there$_1$ (at) this place$_5$ is sitting$_8$ (a) big$_6$ wooden trunk$_7$, also$_9$ two$_{10}$ long$_{11}$ guns$_{12}$ were standing leaning$_{13}$. 13. This one$_1$ also$_2$ peeped$_7$ in /it$_4$/, in$_5$ one (of)$_3$ its$_4$ room caves$_5$. 14. There$_1$ (in) this place$_2$ were$_4$ human bones$_3$. 15. This one$_1$ got scared$_2$. 16. This one$_2$ came$_5$ back$_1$ to that$_3$ /to/ ladder$_4$. 17. This one$_1$ through there$_2$ went up out$_3$, there$_4$ outside$_5$ climbed out$_6$. 18. This one$_1$ put$_5$ back$_4$ that$_2$ big rock$_3$. 19. This one$_1$ loudly called$_4$ his$_2$ dogs$_3$. 20. From this place$_1$ taking$_3$ them$_2$ along$_3$, (they) went$_7$ back$_4$ to$_6$ their$_5$ houses$_6$.

12: Canonge L-5 (ca. 1950-1955) 1958 NO6 Comanche NO6
Oklahoma

XXV

539 1. soobe?ʌʌkʌtsa?$_1$ rʌʌ$_2$ hayarokwetʌʌ$_3$ tuibihtsi?anʌʌ$_4$ mahíko?ika$_5$. 2. urii$_1$ kimanooko$_2$, su?ana$_3$ urʌʌmunakwʌ$_4$ pia?ʌmahpaaba?i$_5$. 3. surʌkʌse?$_1$ paa$_2$ tʌmarʌʌmoaayu$_3$. 4. su?ahrukʌse?$_1$ tʌmahkupa?$_2$ pa?ati$_3$ kwasikatʌ$_4$ to?ihupiitʌ$_5$. 5. paakukʌse?$_1$ surʌ$_2$ kimanu$_3$. 6. surʌkʌse?$_1$ paakʌhu$_2$ weenu$_3$. 7. u$_1$ kwasikʌse?$_2$ ubinakwʌ$_3$ paaru$_4$ okwemi?a$_5$. 8. —ohkaka$_1$ puuni$_2$,— mekʌse?$_3$ surʌʌ$_4$. 9. paakʌhi$_1$ urii$_2$ bunihka$_3$, su?ana$_4$ nʌnʌyʌ́wi?$_5$ pahábimi?a$_6$. 10. surʌʌkʌse?$_1$ suhka$_2$ nʌnʌyʌ́wi?a$_3$, —otsa?$_4$ ʌmʌ$_5$ nʌmʌ$_6$ maka?i$_7$. — me$_8$ u$_9$ niikwiiyu$_{10}$. 11. surʌkʌse?$_1$ tʌmahkupa?$_2$ uwakatu$_3$ pahábikinu$_4$. 12. sitʌkʌse?$_1$ nʌnʌyʌ́wi?$_2$

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1. Long ago$_1$, it is said$_2$, four$_3$ young men$_4$ were returning from fighting$_5$. 2. As$_3$ they$_1$ came traveling$_2$, there$_3$ ahead of them$_4$ was a big lake$_5$. 3. That$_1$ water$_2$ was much$_3$. 4. Along there$_1$ (a) panther$_2$ (having$_4$) long$_3$ tail$_4$, appeared$_5$. 5. That one$_2$ came$_3$ to (the) water$_1$. 6. That one$_1$ went down$_3$ in water$_2$. 7. His$_1$ tail$_2$ went floating$_3$ behind him$_3$ through the water$_4$. 8. —Look at$_2$ that one$_1$,— said$_3$ those ones$_4$. 9. As$_3$ they$_2$ looked$_3$ in the water$_1$, there$_4$ (an) alligator$_5$ went swimming$_6$. 10. Those ones$_1$ said to$_2$ $_{10}$ /it$_9$/, that$_3$ alligator$_3$. —That is (what$_4$) we$_6$ fed$_7$ you$_5$.— 11. That$_1$ panther$_2$ came swimming$_4$ towards it$_3$. 12. This$_1$ alligator$_2$

Comanche Texts

maatu$_3$ tunehtʌʌnu$_4$. 13. sitʌkʌse?$_1$ tʌmahkupa?$_2$ sihka$_3$ nʌnʌyáwi?a$_4$ tsoapʌka$_5$ marʌkinu$_6$ 14. suni$_1$ u$_2$ mʌʌhtsi$_3$, u$_4$ tsapʌtsánu$_5$. 15. surʌkʌse?$_1$ obo$_2$ okwemi?a$_3$, surʌ$_4$ nʌnʌyáwi?$_5$. 16. —orʌtukutsa?$_1$ pʌmʌ$_2$ taa$_3$ maka?ihʌ$_4$ tsimiakʌ?i$_5$, — mekʌse?$_6$ surʌʌ$_7$. 17. surʌkʌse?$_1$ tʌmahkupa?$_2$ pʌnʌsu?a$_3$ paahkutʌ$_4$ ro?itsi$_5$, paakʌma?kʌ$_6$ habihúpiitʌ$_7$, pʌnʌsu?a$_8$ tʌyaainu$_9$. 18. surʌʌkʌse?$_1$ tuibihtsi?anʌʌ$_2$, —nakwʌsʌ?ituku$_3$marʌkwʌ$_4$. — me$_5$ niwanʌʌyu$_6$. 19. surʌʌ$_1$ wihnu$_2$ suhkutʌ$_3$ mi?anu$_4$, sunihku$_5$ uhri$_6$ bunihtsi$_7$. 20. subetʌ$_1$ u?$_2$.

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ran$_4$ towards him$_3$. 13. This$_1$ panther$_2$ put his paw$_4$ on$_3$ this$_5$ alligator's$_6$ shoulder$_7$. 14. Doing to$_3$ him$_2$ that way$_1$, (he) ripped$_5$ it$_4$ open$_6$. 15. /That one$_1$/, that$_4$ alligator$_3$ over that way$_2$ goes floating$_5$. 16. —That one$_1$ missed getting$_3$ what$_4$ we$_2$ fed$_5$ him$_6$.— said$_4$ those ones$_7$. 17. That$_1$ panther$_2$ himself also$_3$ coming out$_5$ from the water$_4$ suddenly laid down$_7$ beside the water$_6$, himself also$_8$ died$_9$. 18. Those$_1$ young men$_2$ said$_5$ $_6$, —They$_4$ killed each other$_3$.— 19. Those ones$_1$ then$_2$ from there$_3$ went$_4$, seeing$_7$ them$_6$ in that way$_5$. 20. That$_2$ is all of that$_1$.

12: Canonge L-5 (ca. 1950-1955) 1958 NO6 Comanche NO6
Oklahoma

XXVI

539 1. soobe$^{?}$ɐakʌtsa$^{?}_{1}$ rʌa$_{2}$ sʌmʌ$^{?}_{3}$ renahpʌ$^{?}_{4}$ tʌhóinukwa$_{5}$.
2. huuhkʌma$^{?}$ru$_{1}$ u$_{2}$ mi$^{?}$akukʌse$^{?}_{3}$ su$^{?}$anstʌ$_{4}$ umunahkwetʌ$_{5}$ arʌka$^{?}_{6}$ runehtsʌnu$_{7}$. 3. surʌkʌse$^{?}_{1}$ u$_{2}$ miakʌnu$_{3}$. 4. uhka$_{1}$ u$_{2}$ miakʌkukʌse$^{?}_{3}$ sʌmʌ$^{?}_{4}$ renahpʌ$^{?}_{5}$ rʌhʌyakarʌrʌ$_{6}$, yu$^{?}$a-nam$_{\wedge}$soarʌ$_{7}$, umunai$_{8}$ umatu$_{9}$ to$^{?}$inu$_{10}$. 5. sitʌkʌse$^{?}_{1}$ taiboo$^{?}_{2}$, —hina$_{3}$ ʌnʌ$_{4}$ haniniina$_{5}$?— mek$_{6}$ u$_{7}$ niikwiiyu$_{8}$. 6. surʌkʌ-se$^{?}_{1}$, —tʌhoiniita$_{2}$ nʌ$^{?}_{3}$.— mekʌ$_{4}$. 7. surʌkʌse$^{?}_{1}$ taiboo$^{?}_{2}$, —ʌtakʌha$_{3}$ nʌmiiyu$_{4}$?— mekʌ$_{5}$. 8. surʌkʌse$^{?}_{1}$, —kee$_{2}$. sootʌ$_{3}$ nʌ$_{4}$ na$^{?}$nʌmʌnʌʌtsa$^{?}_{5}$ inakwʌ$_{6}$ ma$_{7}$ noo$^{?}$yahne$_{8}$ kahnikatʌʌ$_{9}$.— mekʌ$_{10}$. 9. sitʌkʌse$^{?}_{1}$ taiboo$^{?}_{2}$, —nʌ$_{3}$ kahnikʌhu$_{4}$ nʌma$^{?}$ai$_{5}$ mia$_{6}$. nʌma$^{?}$ai$_{7}$ nʌʌ$^{?}_{8}$ hubebinu$_{9}$.— me$_{10}$ u$_{11}$ niikwiiyu$_{12}$. 10. sitʌkʌse$^{?}_{1}$ mama$^{?}$ai$_{2}$ mi$^{?}$anu$_{3}$, marʌʌ$_{4}$ kahnikʌ$_{5}$ mama$^{?}$ai$_{6}$ pitʌnu$_{7}$. 11. marʌʌ$_{1}$ kahnikuhpati$_{2}$ ma$_{3}$ witekakʌse$^{?}_{4}$ hayarokwetʌʌ$_{5}$ pahpa$^{?}$atʌʌ$_{6}$ ta$^{?}$wo$^{?}$i$^{?}$nʌʌ$_{7}$ su$^{?}$ana$_{8}$ namahtowʌni$^{?}$ika$_{9}$. 12. sitʌkʌse$^{?}_{1}$ nʌmʌrenahpʌ$^{?}_{2}$ sitii$_{3}$ marʌʌ$_{4}$ ta$^{?}$wo$^{?}$i$^{?}$nii$_{5}$ bunihtsi$_{6}$, kuya$^{?}$anu$_{7}$. 13. sitʌkʌse$^{?}_{1}$

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1. Long ago$_{1}$, it is said$_{2}$, one$_{3}$ man$_{4}$ went off hunting$_{5}$. 2. As$_{1}$ he$_{2}$ went$_{3}$ along the edge of the timber$_{4}$, at that place$_{5}$ away from in front of him$_{6}$ (a) deer$_{7}$ ran$_{8}$. 3. That one$_{1}$ chased$_{2}$ it$_{3}$. 4. As$_{1}$ he$_{2}$ chased$_{3}$ that one$_{4}$, one$_{5}$ man$_{6}$ is on horseback$_{7}$, (who) is wearing warm clothes$_{8}$, (he) came out$_{10}$ from in front of him$_{9}$ on to him$_{9}$. 5. This$_{1}$ white man$_{2}$ said to$_{3}$ him$_{4}$, —What$_{1}$ you$_{2}$ doing around$_{3}$?— 6. That one$_{1}$ said$_{2}$, —I$_{1}$ am hunting around$_{2}$.— 7. That$_{1}$ white man$_{2}$ said$_{3}$, —Are you by yourself$_{1}$ moving around$_{4}$?— 8. That one$_{1}$ said$_{10}$, —No$_{2}$. Many$_{3}$ (of) my$_{4}$ relatives$_{5}$ (in) this direction$_{6}$ on /its$_{7}$/ the other side of the hill$_{8}$ have a camp$_{9}$.— 9. This$_{1}$ white man$_{2}$ said to$_{10}$ $_{12}$ him$_{11}$, —Go$_{4}$ with me$_{3}$ to$_{4}$ my$_{5}$ house$_{6}$. With me$_{7}$ you$_{8}$ drink coffee$_{9}$.— 10. This one$_{1}$ went$_{2}$ with him$_{3}$, to$_{3}$ their$_{4}$ house$_{5}$, (and) arrived$_{7}$ with him$_{6}$. 11. As$_{4}$ he$_{3}$ looked$_{4}$ around inside$_{3}$, their$_{1}$ house$_{2}$, four$_{3}$ long$_{4}$ guns$_{7}$ stood leaning$_{9}$ there$_{8}$. 12. This$_{1}$ Indian man$_{2}$ seeing$_{4}$ these$_{3}$ their$_{4}$ guns$_{5}$, got scared$_{7}$. 13. This

599

Comanche Texts

wihnu$_2$, —yee$_3$. nʌkia$_4$ rʌrʌkʌraiboo?nʌʌkʌ$_5$ bitʌnu$_6$?— mekʌ$_7$. 14. me$_1$ suahtsi$_2$, suhka$_3$ raiboo?a$_4$, —haitsi$_5$. miaru?i$_6$ nʌ?$_7$.— mekʌ$_8$. 15. sitʌkʌse?$_1$ taiboo?$_2$, —yee$_3$. keta?$_4$ mi?arʌ$_5$. nʌ$_6$ hipʌha$_7$ nʌ?$_8$ ʌ$_9$ tsahpunikʌtu?i$_{10}$.— mekʌ$_{11}$. 16. si?ahru$_1$ pʌ$_2$ piawobi?awe$_3$ tsatuwánu$_4$. 17. sitʌkʌse?$_1$ tosahpuhihwima?ai$_2$ ekahpuhihwi$_3$ tʌasʌ$_4$ wanabuhihwi$_5$ sihka$_6$ ma$_7$ wobi?awe$_8$ tʌbinaa?weki$_9$ tʌhpó?kʌahka$_{10}$. 18. surʌkʌse?$_1$ taiboo?$_2$, —ke$_3$ nʌnʌ$_4$ mʌmi$_5$ nʌmʌnii$_6$ ke$_7$ hakani$_8$ mʌʌwa?itʌʌ$_9$. keta?$_{10}$ nʌ$_{11}$ kuya?akʌtʌ$_{12}$.— mekʌ$_{13}$. 19. sitʌkʌse?$_1$ nʌʌmʌ$_2$ pʌ$_3$ pukuwakatu$_4$ mi?anu$_5$. 20. —miaru?i$_1$ nʌ?$_2$.— me$_3$ yʌkwiiyu$_4$. u$_5$ hunu?bihta$_6$ una?rʌru$_7$ maninu$_8$. 21. si?anakʌse?$_1$ tʌhʌyanʌʌ$_2$ tʌasʌ$_3$ wahahtʌkwʌ$_4$ ku?simúura?nʌkwʌ$_5$ piarʌnoorʌ$_6$, pʌhʌ$_7$ natsanʌhkʌ?a$_8$ pʌbʌ$_9$ sapʌma?aihku$_{10}$ narukʌsʌapʌnaihku$_{11}$ si?ana$_{12}$ rooyʌhka$_{13}$. 22. sitʌkʌse?$_1$ tenahpʌ?$_2$ sihka$_3$ mahrʌ$_4$ tʌnoopʌha$_5$ tsapʌhesuwaaitʌ$_6$, u$_7$ mʌninu$_8$. 23. sitʌkʌse?$_1$ wihnu$_2$ hunu?bihta$_3$ bitusʌ$_4$ maninu$_5$. 24. si?ana$_1$ hunu?ma$_2$ paakuhpa$_3$ wahahtʌkwʌ$_4$ urʌʌ$_5$ waikina$_6$ na?omonʌkwʌ$_7$ hanika$_8$. 25. manitsi$_1$, sitʌ$_2$ pʌ$_3$ kahnibetu$_4$ pitusʌ$_5$ mi?anu$_6$.

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one$_1$ then$_2$ said$_7$, —Oh$_3$. Have I$_4$ arrived$_6$ to white robbers$_8$?— 14. Thinking$_{1\ 2}$, [thus](he) said to$_8$ that$_3$ white man$_4$. —Friends$_5$, I$_7$ will go$_6$.— 15. This$_1$ white man$_2$ said$_{11}$, —Oh$_3$. Don't$_4$ go$_5$. I$_8$ will show$_{10}$ you$_9$ my$_6$ belongings$_7$.— 16. Along here somewhere$_1$ (he) opened$_4$ his$_2$ big wooden trunk$_3$. 17. This$_1$ /this$_6$/ his$_7$ wooden trunk$_8$ was filled up$_{10}$ half full$_9$ with silver money$_2$, gold money$_3$ and$_4$ paper money$_5$. 18. That$_1$ white man$_2$ said$_{13}$, —/Not$_3$/ we$_4$ won't do to$_7$ you$_5$ Indians$_6$ in any way$_8$. Don't$_{10}$ be afraid of$_{12}$ me$_{11}$.— 19. This$_1$ Indian$_2$ went$_5$ towards$_4$ his$_3$ horse$_4$. 20. —I$_2$ will go$_1$,— (he) said$_3$ 4. (and) crossed$_8$ to the other side of /it$_7$/ that$_6$ creek$_5$. 21. Here$_1$ horses$_2$ and$_3$ two$_4$ /grey/ mules$_5$ are carrying big packs$_6$, (and) as$_{11}$ their$_7$ girths$_8$, in with$_{10}$ their$_9$ stomach$_{10}$, had grown (into) flesh$_{11}$ here$_{12}$ (they) were grazing around$_{13}$. 22. This$_1$ man$_2$ tried to throw off$_4$ /this$_3$/ their$_4$ packs$_5$ [but] failed to do$_6$ it$_7$. 23. This one$_1$ then$_2$ crossed$_5$ back$_4$ (across the) creek$_3$. 24. Here$_1$ on the creek$_2$ in the water$_3$ were$_4$ two$_4$ /their$_5$/ wagon$_4$ wheels$_7$. 25. Having crossed$_1$, this

Adventure

529 26. su?anakʌse?$_1$ huuhkabaiki$_2$ u$_3$ mi?aku$_4$, wahahtʌkwʌ$_5$ raiboo?nʌkwʌ$_6$ u$_7$ ra?uranu$_8$. 27. surʌkwʌkʌse?$_1$, —inakwʌtsa?$_2$ nʌhʌ$_3$ tʌbehkapʌ$_4$ habitʌ$_5$. kima$_6$. umati$_7$ nʌʌ?$_8$ noohtsi$_9$, mi?anu$_{10}$. — me$_{11}$ u$_{12}$ niikwiiyu$_{13}$. 28. sitʌkʌse?$_1$, —yee$_2$. yʌihumi?arʌ$_3$ ma?$_4$. miaru?i$_5$ nʌ?$_6$. — mekʌ$_7$, uhri$_8$ tʌ?ʌyatʌ$_9$. 29. sitʌkwʌkʌse?$_1$, —keta?$_2$ nʌhi$_3$ tʌ?ʌyatʌh$_4$. nah$_5$ nʌkwʌ$_6$ u$_7$ tohobematitaka$_8$ tʌtsihka?aru?i$_9$. ubuti$_{10}$ ʌnʌ$_{11}$ sʌmʌnooro?i$_{12}$. — me$_{13}$ u$_{14}$ niikwiiyu$_{15}$. 30. sitʌkʌse?$_1$ wihnu$_2$ mahrʌma?ai$_3$ mi?anu$_4$, makʌ$_5$ bitʌnu$_6$. 31. sitʌkwʌ$_1$ wihnu$_2$ pʌhʌ$_3$ suwaihpeti$_4$ umati$_5$ tsihka?atsi$_6$, mi?anu$_7$. 32. sitʌkʌse?$_1$ nʌmʌrenahpʌ?$_2$, —nohi?$_3$ tsaaku$_4$ orʌkwʌ$_5$ tʌrʌkʌraiboo?nʌkwʌ$_6$ nʌ$_7$ hanikʌnu$_8$. — mekʌ$_9$. 33. sitʌʌ$_1$ taiboo?nʌʌ$_2$ tʌbehkapʌhʌ$_3$ sʌmʌnoohtsi$_4$, pʌ$_5$ kahnikʌhu$_6$ mi?anu$_7$. 34. ma$_1$ bitʌhkakʌse?$_2$ setʌ$_3$ ma$_4$ na?nʌmʌnʌʌ$_5$ sihka$_6$ ma$_7$ noopʌha$_8$ na?nʌbe?ku$_9$ himahkwaitʌ$_{10}$, u$_{11}$ tsahtsú?manu$_{12}$. 35. surʌh$_1$ tʌrʌkʌraiboo?nʌh$_2$ sunihku$_3$ sihka$_4$ marʌʌ$_5$ na?nʌʌmi$_6$ makahtsi$_7$, marii$_8$ tsaahtʌhkanu$_9$. 36. subetʌ$_1$.

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one$_2$ went$_4$ back$_5$ towards$_6$ his$_7$ camp$_8$. 26. There$_1$ as$_4$ he$_3$ went$_4$ among the trees$_2$, two$_5$ white men$_6$ met$_8$ him$_7$. 27. Those two$_1$ said to$_{11}$ 13 him$_{12}$. —In this direction$_2$ our$_3$ killing$_4$ is lying$_5$. Come$_6$. Carrying$_9$ some of it$_7$ you$_8$ go$_{10}$.— 28. This one$_1$ said$_7$, —Oh$_2$. It$_4$ is about evening$_3$. I$_4$ will go$_3$,— (for he) is afraid of$_5$ them$_6$. 29. These two$_1$ said to$_{13}$ 15 him$_{14}$, —Don't$_3$ be afraid of$_4$ us$_5$. We$_6$ /just$_7$/ will cut off$_9$ only some of$_8$ its$_7$ hindquarters$_8$. The rest of it$_{10}$ you$_{11}$ will haul all off$_{12}$.— 30. This one$_1$ then$_3$ went$_4$ with them$_3$, (and) arrived$_6$ to it$_5$. 31. These two$_1$ then$_3$ cutting$_6$ off from it$_5$ their$_3$ part (that they) wanted$_4$ (they) went$_7$. 32. This$_1$ Indian man$_3$ said$_6$, —Those two$_5$ white robbers$_6$ did for$_8$ me$_7$ very$_3$ good$_4$.— 33. Carrying off all$_4$ these$_1$ white men's$_2$ killings$_3$ to$_5$ his$_6$ house$_6$ (he) went$_7$. 34. When$_3$ he$_1$ arrived$_2$, /those various ones$_3$/ his$_4$ relatives$_5$, evenly dividing$_9$ /this$_6$/ his$_7$ load$_8$, came and went taking it off$_{10}$, finished$_{12}$ it$_{11}$ up$_{13}$. 35. Those$_1$ white robbers$_2$ in that way$_3$ feeding$_7$ /this$_4$/ their$_5$ relatives$_4$, fed$_9$ them$_8$ good$_9$. 36. That is all$_1$.

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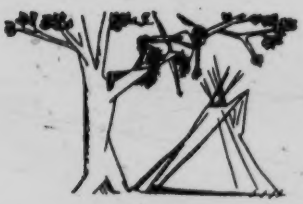
12: Canonge L-5 (ca. 1950-1955) 1958 NO6 Comanche NO6
Oklahoma



XXVII

599 1. soobe?ʌkʌtsa?$_1$ rʌa$_2$ ʌmʌ?$_3$ renahpʌ?$_4$ pʌ$_5$ kwʌhʌma?ai$_6$ pʌhʌ$_7$ tʌe?ʌma?ai$_8$ pʌʌ$_9$ na?nʌmʌnʌʌ?atahpu$_{10}$ nomi?anu$_{11}$.
2. surʌʌkʌse?$_1$ su?ana$_2$ u$_3$ hunu?bihta$_4$ kʌma?kʌ$_5$ nobitʌnu$_6$.
3. sitʌkʌse?$_1$ tenahpʌ?$_2$ tʌhóinukwa$_3$. 4. surʌkʌse?$_1$ yuupʌ-ha$_2$ nʌmʌkuhtsu?a$_3$ tʌbehkanu$_4$. 5. si?anetʌ$_1$ ma$_2$ rʌhanitsi$_3$, pʌ$_4$ tʌnoowapiha$_5$ nookʌtsi$_6$, pʌʌ$_7$ kahnikʌhu$_8$ mi?anu$_9$.
6. sitʌkʌse?$_1$ pitʌnu$_2$. 7. sitʌkʌse?$_1$ pʌ$_2$ kwʌhi$_3$, —kohtoo-htsi$_4$, tai$_5$ ku?inakʌ$_6$. — me$_7$ u$_8$ niikwiiyu$_9$. 8. sitʌʌkʌse?$_1$ tʌhkánu$_2$. 9. sitʌkʌse?$_1$ tukaninu$_2$. 10. sitʌkʌse?$_1$ tenahpʌ?$_2$ pʌʌ$_3$ norʌnapʌka$_4$ pa?arai$_5$ habilitʌ$_6$, pʌ$_7$ estʌma?aihku$_8$ pʌ$_9$ pake$_{10}$ himahkatʌ$_{11}$, natsahpunihʌni$_{12}$. 11. marʌʌ$_1$

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1. Long ago$_1$, it is said$_2$, one$_3$ man$_4$ with$_4$ his$_5$ wife$_6$ with$_6$ their$_7$ children$_8$ moved$_{11}$ away from$_{10}$ their$_9$ relatives$_{10}$.
2. Those ones$_1$ camped$_4$ there$_2$ beside$_3$ that$_3$ creek$_4$. 3. This$_1$ man$_2$ went off hunting$_3$. 4. That one$_1$ killed$_4$ (a) fat$_2$ buffalo$_3$.
5. At this place$_1$ butchering$_3$ it$_2$, (and) loading up$_5$ his$_6$ pack animals$_5$ (he) went$_9$ to$_9$ their$_7$ houses$_8$. 6. This one$_1$ arrived$_2$.
7. This one$_1$ said to$_7$ $_9$ /her$_8$/ his$_3$ wife$_3$, —Making a fire$_4$, roast for$_4$ us$_5$.— 8. These ones$_1$ ate$_2$. 9. It$_1$ got dark$_2$.
10. This$_1$ man$_2$ is lying$_4$ in$_4$ their$_3$ bed$_4$ on (his) back$_5$, is holding$_{11}$ /with$_8$/ his$_7$ bow$_8$ /and/ his$_9$ arrow$_{10}$ (and) is testing (them) much$_{12}$. 11. As$_3$ their$_1$ teepee$_2$ sat$_3$, (a) big tree$_4$

Comanche Texts

nʌmʌkahni$_{2}$ karʌʌkukʌse?$_{3}$ piahuuhpi$_{4}$ urʌʌ$_{5}$ kahniba?aiki$_{6}$ mupihábiiyu$_{7}$. 12. siba?akʌse?$_{1}$ u$_{2}$ mupihabihpa?a$_{3}$ wasáasi?$_{4}$ habiiyu$_{5}$. 13. sitʌkʌse?$_{1}$ tenahpʌ?$_{2}$ siki$_{3}$ habitʌ$_{4}$, natsa-hpunihʌnitʌ$_{5}$, sihka$_{6}$ wasáasi?a$_{7}$ pʌʌ$_{8}$ kahniku?ekʌku$_{9}$ pʌmi$_{10}$ u$_{11}$ kuhiyʌkaku$_{12}$, u$_{13}$ buninu$_{14}$. 14. sitʌkʌse?$_{1}$ pʌ$_{2}$ kwʌ-hi$_{3}$, —taa$_{4}$ kahku?ekʌ$_{5}$ nʌ?$_{6}$ kwʌhtitu?i$_{7}$.— me$_{8}$ yʌkwiiyu$_{9}$. 15. sitʌkʌse?$_{1}$ pʌ$_{2}$ pakamaku$_{3}$ tsahtúnehtsʌnu$_{4}$, pʌʌ$_{5}$ kahni$_{6}$ ku?etu$_{7}$ wʌhkínu$_{8}$. 16. suni$_{1}$ u$_{2}$ naahkakʌse?$_{3}$ hunakwʌ$_{4}$ piawʌnʌ?yʌ?i$_{5}$. 17. súrʌkʌse?$_{1}$ u$_{2}$ kwʌhʌ$_{3}$, —hini$_{4}$ uʌ$_{5}$?— 18. sitʌkwʌkʌse?$_{1}$ kʌahkwa$_{2}$. 19. sitʌ$_{1}$ wasáasi?$_{2}$ ma$_{3}$ kwʌhti?$_{4}$ si?ana$_{5}$ hahpi$_{6}$. 20. sitʌkʌse?$_{1}$ tenahpʌ?$_{2}$, —namʌ-sohi$_{3}$. taa$_{4}$ pukuniiʃ$_{5}$ nʌ?$_{6}$ umaru?i$_{7}$. namʌsohi$_{8}$. nomiaru?i$_{9}$ tanʌ$_{10}$,—c mekʌse?$_{11}$ surʌ$_{12}$ yʌkwiiyu$_{13}$. 21. sitʌkʌse?$_{1}$ pʌi$_{2}$ narʌnoo?rʌkinu$_{3}$. 22. si?anstʌ$_{1}$ sitʌʌ$_{2}$ tʌhʌyakʌahtsi$_{3}$, pitusʌʌ$_{4}$ pʌʌ$_{5}$ na?nʌmʌnʌʌkʌhu$_{6}$ nuraanu$_{7}$, soko$_{8}$ bitʌnu$_{9}$. 23. sitʌkʌse?$_{1}$ tenahpʌ?$_{2}$, —okʌho$_{3}$ nʌ?$_{4}$ pʌhkutʌ$_{5}$ nʌmʌ$_{6}$ kima?ikutʌ$_{7}$ wasáasi?a$_{8}$ pehka?i$_{9}$. nama-

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was lying bent$_{7}$ over$_{6}$ their$_{5}$ teepee$_{4}$. 12. /On this$_{1}$/ on$_{2}$ that$_{3}$ lying bent (limb)$_{3}$, (an) Osage$_{4}$ was lying$_{5}$. 13. This$_{1}$ man$_{2}$ is lying$_{4}$ here$_{3}$, testing (bow) much$_{5}$, as$_{12}$ /he$_{11}$/ this$_{6}$ Osage$_{7}$ was spying on$_{12}$ them$_{10}$ through$_{9}$ their$_{8}$ teepee top$_{9}$, (he) saw$_{14}$ him$_{13}$. 14. This one$_{1}$ said to$_{2}$ his$_{2}$ wife$_{3}$, —I$_{4}$ will shoot$_{7}$ through$_{5}$ our$_{4}$ teepee top$_{5}$.— 15. This one$_{1}$ with$_{3}$ his$_{2}$ arrow$_{3}$ stretched (his) (bow)$_{4}$, (and) shot$_{8}$ through$_{7}$ their$_{5}$ teepee$_{4}$ top$_{7}$. 16. As$_{3}$ he$_{2}$ acted$_{3}$ that way$_{1}$, outside$_{4}$ (there) was a big thud$_{5}$. 17. /That one$_{1}$/ his$_{2}$ wife$_{3}$, (said), —What is$_{4}$ that$_{5}$?— 18. These two$_{1}$ went out$_{2}$. 19. This$_{1}$ Osage$_{2}$ he$_{3}$ shot$_{4}$ was lying$_{6}$ here$_{5}$. 20. This$_{1}$ man$_{2}$, (said) —Hurry$_{3}$. I$_{4}$ will fetch$_{7}$ our$_{4}$ horses$_{5}$. Hurry$_{6}$. We$_{10}$ will move away$_{9}$,— said$_{11\ 13}$ that one$_{12}$. 21. This one$_{1}$ saddled up [the horses] for$_{3}$ them$_{2}$. 22. At this place$_{1}$ these ones$_{2}$ mounting horseback$_{3}$, ran$_{7}$ back$_{4}$ to$_{6}$ their$_{5}$ relatives$_{4}$, over there$_{8}$ (they) arrived$_{9}$. 23. This$_{1}$ man$_{2}$ (said), —Over there$_{3}$ from the place$_{5}$ we$_{4}$ came from$_{7}$ I$_{4}$ killed$_{9}$ (an) Osage$_{8}$. Get

Adventure

599 ka?mukika$_{10}$. tai$_{11}$ nomiaru?ika$_{12}$.— mek^se?$_{13}$ sur^$_{14}$ y^kwiiyu$_{15}$. 24. sit^^k^se?$_1$ nomi?anu$_2$, sunihku$_3$ suhka$_4$ wasáasi?a$_5$ namaro?inu$_6$. 25. suhkak^se?$_1$ tenahp^?a$_2$ sur^^$_3$ u$_4$ na?n^m^n^^$_5$, —nohi?$_6$ o?ana$_7$ atahpu$_8$ nomi?ar^ni$_9$.— me$_{10}$ u$_{11}$ niikwiiyu$_{12}$. 26. subet^$_1$.

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ready$_{10}$. We$_{11}$ will move away$_{12}$.— that one$_{14}$ said$_{13}$ /him$_{11}$/ 15. 24. These ones$_1$ moved away$_2$, in that way$_3$ (they) escaped from$_6$ that$_4$ Osage$_5$. 25. Those$_3$ his$_4$ relatives$_5$ said to$_{10}$ that$_1$ man$_2$, —Very (good$_4$) away$_8$ over there somewhere$_7$ (he) told (us) to move$_9$.— 26. That is all$_1$.

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12: Canonge L-5 (ca. 1950-1955) 1958 NO6 Comanche NO6
Oklahoma

XXVIII

589 1. su²anakʌtsa²₁ rʌa₂ ta₃ sookʌnibaihku₄, saʌma²₅ renah-pʌ²₆ pʌ₇ kwʌhʌma²ai₈ u₉ pia²ma²ai₁₀ tʌasʌ₁₁ tʌtaatʌ₁₂ tua²₁₃ tʌasʌ₁₄ tʌtaatʌ₁₅ petʌ²ma²ai₁₆ urii₁₇ noka²inu₁₈. 2. sitʌ-kʌse²₁ mi²anoorʌ₂, so²ana₃ nobitʌnu₄. 3. sitʌkʌse²₁ tenahpʌ²₂ bʌ₃ kwʌhi₄, —namaka²muki₅. tʌbehkakwatu²i₆ takwʌ₇. — mekʌ₈. 4. suhka₁ bʌʌ₂ kaku²a₃ bʌhʌ₄ tʌrʌe²-tʌhʌma²aihku₅ sukʌhu₆ bʌʌ₇ kahnikʌhu₈ urii₉ bʌahtsi₁₀, pʌkwʌ₁₁ mi²anu₁₂, wihnu₁₃ tʌkenukwa₁₄. 5. su²anakʌse²₁ sitʌkwʌ₂ nobitʌnu₃. 6. sitʌkʌse²₁ ma₂ kumahpʌ²₃ su²ahru₄ hunu²matu₅ ta²siwóo²a₆ tʌmarʌʌmoari₇ yuhukati₈ tʌbehkanu₉. 7. si²anestʌ₁ ma₂ noohtsi₃, pʌ₄ kwʌhʌwakatu₅ mi²anu₆.

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1. Long ago$_1$, it is said$_2$, where$_4$ we$_3$ had many houses$_4$, one$_5$ man$_6$ with$_8$ his$_7$ wife$_8$ with$_{10}$ his$_9$ mother$_{10}$ also$_{11}$ (his) little$_{12}$ son$_{13}$ also$_{14}$ with$_{16}$ (his) little$_{15}$ daughter$_{16}$ moved away from$_{18}$ them$_{17}$. 2. This one$_1$ is traveling$_2$, (and he) camped$_4$ over there somewhere$_3$. 3. This$_1$ man$_2$ said to$_6$ his$_3$ wife$_4$, —Get ready$_5$. We two$_7$ will go off to kill$_4$.— 4. Leaving$_{10}$ /that$_1$/ their$_2$ grandmother$_3$ with$_5$ their$_4$ two children$_5$ /them$_9$/ there$_6$ in$_8$ their$_7$ teepees$_8$, they two$_{11}$ went$_{12}$, then$_{13}$ went off hunting$_{14}$. 5. There$_1$ these two$_2$ camped$_3$. 6. This$_1$ her$_2$ husband$_3$ along there$_4$ /on to/ [by] the creek$_5$ killed$_7$ (a) buffalo$_6$ /having$_8$/ much$_7$ fat$_8$. 7. At this place$_1$ carrying$_2$ it$_3$, he went$_4$ towards$_5$ his$_4$ wife$_5$. 8. When$_3$ he$_1$ arrived$_2$,

Comanche Texts

8. ma$_1$ bitʌhkakʌse?$_2$ sitʌ$_3$ ma$_4$ kwʌhʌ$_5$ ma$_6$ tsayumi?itsi$_7$, pʌhi$_8$ makanu$_9$. 9. pʌhi$_1$ tʌhkamaahka$_2$, pʌhʌ$_3$ tʌhkapʌ-ha$_4$ inanu$_5$. 10. sitʌ$_1$ wa?ihpʌ?$_2$ ma$_3$ ina?etʌ$_4$, ma$_5$ rohtsani?imi?a$_6$ hunakwʌ$_7$. 11. sitʌkʌse?$_1$ ma$_2$ kumahpʌ?$_3$, —inakwʌhi$_4$ nʌ?$_5$ ma$_6$ noo?yahnehti$_7$ bunikwatu?i$_8$. — mekʌ$_9$. 12. sitʌkʌse?$_1$ ma$_2$ kwʌhʌ$_3$, —namʌsohihtsi$_4$, nʌʌ?$_5$ pitusʌ$_6$ kimanu$_7$. — mekʌ$_8$. 13. si?anetʌkʌse?$_1$ ma$_2$ mi?aka$_3$, wahahtʌ$_4$ wasáasi?tenanʌkwʌ$_5$ mawaka$_6$ bitʌnu$_7$. 14. surʌkwʌ-kʌse?$_1$, —hakʌse?$_2$ ʌ$_3$ kumahpʌ?$_4$? — mekʌ$_5$. 15. surʌkʌse?$_1$ wa?ihpʌ?$_2$, —ibu$_3$ u?$_4$ mi?a?i$_5$. — mekʌ$_6$. 16. pʌ?atahpu$_1$ u$_2$ mi?a?iha$_3$ uhri$_4$ tʌ?awekʌnu$_5$. 17. surʌkʌse?$_1$ sʌmʌ?$_2$, —mawaka$_3$ nʌ?$_4$ karʌru?i$_5$. ʌnʌ$_6$ ma$_7$ kumahpʌ?a$_8$ wekikwa$_9$. — mekʌ$_{10}$. 18. sitʌkʌse?$_1$ sihka$_2$ hʌwaka$_3$ karʌ?iha$_4$, —ihka$_5$ nʌ?$_6$ rʌhkapʌha$_7$ hunakwʌ$_8$ rohtsanaru?i$_9$. — mekʌ$_{10}$, ma$_{11}$ yaahtsi$_{12}$, to?inu$_{13}$. 19. pʌ$_1$ puki$_2$ narʌnoo?rʌkitʌ$_3$, pʌʌ$_4$ kahnimiihtsi?$_5$ nʌʌtsʌkʌnaaku$_6$, uwakatu$_7$ tʌbitsi$_8$ tunehtsʌnu$_9$, uba?$_{10}$ to?itsi$_{11}$, pʌ$_{12}$ kumahpʌ?a$_{13}$ pʌpetu$_{14}$ mi?a?ibetu$_{15}$ nuhkínu$_{16}$, pʌ$_{17}$ kumahpʌ?a$_{18}$ ra?uranu$_{19}$.

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this$_3$ his$_4$ wife$_5$ unloading$_7$ it$_6$, fed$_9$ them$_8$. 9. When$_2$ they$_1$ finished eating$_2$, (they) jerked$_5$ their$_3$ meat$_4$. 10. This$_1$ woman$_2$ jerks$_4$ it$_3$, (and) goes hanging$_4$ it$_5$ up$_6$ outside$_7$. 11. This$_1$ her$_2$ husband$_3$ said$_9$, —I$_5$ will go to look$_8$ (in) this direction$_4$ along the other side of$_7$ this$_6$ hill$_7$.— 12. This$_1$ his$_2$ wife$_3$ said$_8$, —Hurrying up$_4$, you$_5$ come$_7$ back$_4$.— 13. At this place$_1$ as$_3$ he$_2$ went$_3$, two$_4$ Osage men$_5$ arrived$_7$ to her$_6$. 14. These two$_1$ said$_5$, —Where is$_2$ your$_3$ husband$_4$?— 15. That$_1$ woman$_2$ said$_6$, —He$_4$ went$_5$ this way$_3$.— 16. (She) told$_5$ them$_4$ (a direction) away from him$_1$ that$_3$ he$_2$ went$_3$. 17. That one$_1$ /one$_2$/ said$_{10}$, —I$_4$ will sit$_5$ with her$_3$. You$_4$ go look for$_9$ her$_7$ husband$_8$.— 18. This one$_1$ said to$_{10}$ this one$_2$ /what/ [who] is sitting$_4$ with her$_3$, —I$_6$ will hang up$_9$ this$_5$ meat$_7$ outside$_8$.— Taking$_{12}$ it$_{11}$, (she) went out$_{13}$. 19. As$_4$ her$_1$ horse$_2$ is saddled$_3$, (and) is tied$_4$ near$_5$ their$_4$ teepee$_5$ (she) really$_8$ ran$_9$ towards it$_7$, climbing up$_{11}$ on it$_{10}$, (she) ran to$_{16}$ her$_{13}$ husband$_{13}$, /towards him$_{14}$/ towards the way (he)

Adventure

● 539 20. surʌkʌse?$_1$ tenahpʌ?$_2$, —hakanikia$_3$ ʌnʌ$_4$ nahánu$_5$?— mekʌ$_6$. 21. —wahahtʌkwʌ$_1$ wasáasi?tenanʌkwʌ$_2$ nʌwaka$_3$ bitʌ?i$_4$.— mekʌ$_5$. 22. sitʌkʌse?$_1$ u$_2$ kunahpʌ?$_3$ si?anetʌ$_4$ uhri$_5$ kuhíyami?anu$_6$. 23. surʌkwʌkʌse?$_1$ su?anetʌ$_2$ uhrʌ$_3$ kahni$_4$ muhyʌhkutʌ$_5$ ku?inʌhani$_6$. 24. sitʌkʌse?$_1$ pitusʌ$_2$ pitʌnu$_3$. 25. —ʌkʌsʌ$_1$ urʌkwʌ$_2$ tahʌ$_3$ kahnikʌ$_4$ yʌkwihka-tʌkwʌ$_5$,— mekʌ$_1$. 26. surʌkwʌkʌse?$_1$ su?ana$_2$ u$_3$ bianoo?karʌku$_4$ u$_5$ manaa?nakwʌhu$_6$ mi?anu$_7$. 27. surʌ$_1$ u$_2$ kumahpʌ?$_3$ suma$_4$ u$_5$ noo?ma$_6$ to?i?etʌ$_7$, uhri$_8$ kuhíya?-eeyu$_9$. 28. surʌkʌse?$_1$ u$_2$ kwʌhʌ$_3$, —tʌmarʌʌmoakutsa?$_4$ surʌ$_5$ sʌmʌ?$_6$ nʌwaka$_7$ karʌ?i$_8$ nʌ$_9$ bukuba?a$_{10}$ to?itsi$_{11}$, nʌ$_{12}$ runetsʌka$_{13}$, nʌ$_{14}$ miakʌ?i$_{15}$. noha$_{16}$ u?$_{17}$ nʌ$_{18}$ kwʌharu?i$_{19}$. ʌnʌse?$_{20}$ nʌmatu$_{21}$ to?itsi$_{22}$. nʌ$_{23}$ makwitso?-ainu$_{24}$.— 29. sitʌkʌse?$_1$ ma$_2$ kumahpʌ?$_3$ u$_4$ rukanika$_5$, uhrʌwakatu$_6$ mi?anu$_7$. 30. sitʌkwʌ$_1$ wasáasi?-nʌkwʌ$_2$ hunai$_3$ bʌhi$_4$ u$_5$ nakʌkaku$_6$, pia?ʌsuakihʌni$_7$. 31. sitʌkʌse?$_1$ pʌhʌ$_2$ tʌhkapʌha$_3$ hunaiki$_4$ narohtsani?iku$_5$, ma$_6$ tsayumi?itsi$_7$, ma$_8$ noohtsi$_9$, bʌ$_{10}$ kwʌhʌwakatu$_{11}$

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went$_{15}$, (she) met$_{16}$ her$_{17}$ husband$_{18}$. 20. That$_1$ man$_2$ said$_4$, —Wonder what$_3$ happened to$_5$ you$_4$?— 21. —Two$_1$ Osage men$_2$ arrived$_4$ to me$_3$.— (she) said$_5$. 22. /This$_1$/ her$_2$ husband$_3$ at this place$_4$ went to spy on$_5$ them$_6$. 23. Those two$_1$ at that place$_2$ to the east of$_3$ their$_3$ teepee$_4$ were roasting much (meat)$_4$. 24. This one$_1$ arrived$_2$ back$_3$. 25. —Those two$_2$ still$_1$ are sitting$_5$ in$_4$ our$_3$ teepee$_4$, (he) said$_4$. Those two$_1$ there$_2$ where that big hill sits$_3$ 4 went$_5$ further from it$_5$ 6 [camp]. 27. That$_1$ her$_2$ husband$_3$ climbs up$_7$ on that$_4$ /that$_5$/ hill /on$_6$/, and was spying on$_9$ them$_8$. 28. /That$_1$/ his$_2$ wife$_3$, said$_{23}$, —That one$_5$ /one$_6$/ [who] sat$_8$ with me$_7$ chased$_{15}$ me$_{14}$ much$_4$, when$_{13}$ I$_{12}$, climbing$_{11}$ on$_{10}$ my$_9$ horse$_{10}$, ran$_{13}$. He$_{17}$ nearly$_{16}$ caught$_{19}$ me$_{18}$. You$_{20}$, coming out$_{22}$ /on/ to me$_{21}$, saved$_{24}$ me$_{23}$.— 29. This$_1$ her$_2$ husband$_3$, when$_5$ it$_4$ got dark$_5$, went$_7$ towards them$_6$. 30. These$_1$ Osages$_2$, as$_4$ he$_5$ listened to$_4$ them$_4$ from outside$_3$, are snoring much$_7$. 31. As$_5$ their$_2$ meat$_3$ is hanging$_5$ around outside$_4$, this one$_1$, taking$_7$ it$_6$

12: Canonge L-5 (ca. 1950-1955) 1958 NO6 Comanche NO6
Oklahoma

Comanche Texts

bitusʌ$_{12}$ mi$^{?}$anu$_{13}$. 32. sitʌkwʌkʌse$^{?}_{1}$ si$^{?}$anetʌ$_{2}$ pʌhʌ$_{3}$ tʌnoowapiha$_{4}$ tsakʌtsi$_{5}$, mi$^{?}$anu$_{6}$, so$^{?}$ana$_{7}$ surʌʌkʌ$_{8}$ pʌʌ$_{9}$ kaku$^{?}$waka$_{10}$ bʌʌ$_{11}$ tʌrʌe$^{?}$tʌʌwaka$_{12}$ bitʌnu$_{13}$. 33. sitʌʌkʌse$^{?}_{1}$ si$^{?}$anetʌ$_{2}$ bʌʌ$_{3}$ na$^{?}$nʌmʌnʌʌkʌhu$_{4}$ pitusʌ$_{5}$ nomi$^{?}$anu$_{6}$. 34. soko$_{1}$ ra$_{2}$ soohkahnibaihku$_{3}$ urʌʌkʌ$_{4}$ nobitʌnu$_{5}$. 35. subetʌ$_{1}$.

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down$_{7}$, /and/ carrying$_{9}$ it$_{8}$, went$_{13}$ back$_{12}$ towards$_{11}$ his$_{10}$ wife$_{11}$. 32. These two$_{1}$ at this place$_{2}$ leading$_{5}$ their$_{3}$ pack animals$_{4}$, went$_{6}$, (they) arrived$_{13}$ over there$_{7}$ /to those ones$_{8}$/ to$_{10}$ their$_{9}$ grandmother$_{10}$ (and) to$_{12}$ their$_{11}$ children$_{12}$. 33. These ones$_{1}$ at this place$_{2}$ moved$_{4}$ back$_{5}$ to$_{4}$ their$_{3}$ relatives$_{4}$. 34. There$_{1}$ where we had many teepees$_{2}$ 3, among them$_{4}$ (they) camped$_{5}$. 35. That is all$_{1}$.

12: Canonge L-5 (ca. 1950-1955) 1958 NO6 Comanche NO6
Oklahoma

XXIX

539 1. soobe?ʌ$_1$ nʌnʌ$_2$ nʌmʌkahnikʌ$_3$ nʌmʌnɜahkatʌʌ$_4$. 2. nʌ$_1$ bia?se?$_2$ pibiapʌhi$_3$ waawatayʌkwi?eeyu$_4$, nʌmʌ$_5$ kahni$_6$ pʌmatu$_7$ pʌ$_8$ karʌkʌtu?iha$_9$. 3. surʌse?$_1$ wihnu$_2$ suni$_3$ u$_4$ mʌʌ?etʌ$_5$, u$_6$ karʌka?eeyu$_7$, kʌhtaaku$_8$ u$_9$ rawʌni?i?eeyu$_{10}$. 4. ukuhpa$_1$ nʌmi$_2$ ʌmakʌni?aikʌ?eeyu$_3$. 5. surʌse?$_1$ suni$_2$ u$_3$ mʌʌ?etʌ$_4$, pahibahku$_5$ nʌmi$_6$ wʌhtaráa?aikʌ?eeyu$_7$, pʌpa?a$_8$ nʌmʌ$_9$ ʌhkoositu?iha$_{10}$. 6. surʌse?$_1$ wihnu$_2$ nʌmi$_3$ kutʌhó-rakʌ?eeyu$_4$, bakʌku$_5$ bʌ$_6$ tʌkʌhmanitu?iha$_7$. 7. surʌse?$_1$ ukuku$_2$ nʌmi$_3$ saakʌ?etʌ$_4$, nʌmi$_5$ ku?inakʌ?etʌ$_6$, nʌmi$_7$ tʌkwʌsʌ́kʌ?eeyu$_8$. 8. surʌse?$_1$ pianohko?awobaaitʌ$_2$, ukuku$_3$ nʌmi$_4$ nohkókʌ?eeyu$_5$. 9. sʌsʌ?ana$_1$ nʌmi$_2$ yuhúnohkokʌ?-

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1. Long ago$_1$ we$_2$ lived$_4$ in (a) teepee$_3$. 2. My$_1$ mother$_2$ sets up$_4$ long$_3$ cedar poles$_4$ [then] she$_6$ will set up$_7$ our$_8$ house$_4$ on to it$_7$. 3. That one$_1$ then$_2$ does$_3$ it$_4$ that way$_5$, sets$_7$ it$_6$ up$_7$, (and) tightly$_8$ stakes$_{10}$ it$_9$. 4. Inside it$_1$ (she) makes a rain house for$_3$ us$_2$. 5. That one$_1$ does$_4$ it$_3$ that way$_5$, three separate$_8$ bed steads (she) makes for$_7$ us$_6$, what$_{10}$ 539 we$_9$ will sleep$_{10}$ on At$_8$. 6. That one$_1$ then$_2$ digs a fire hole for$_4$ us$_3$, where$_5$ she$_6$ will cook$_7$. 7. That one$_1$ in that$_2$ 252 [fire hole] boils for$_4$ us$_3$, roasts for$_6$ us$_5$, (and) cooks on 262 coals for$_8$ us$_7$. 8. That one$_1$ has a big biscuit oven$_2$, in it$_3$ (she) bakes biscuits for$_5$ us$_4$. 9. Sometimes$_1$ (she) cooks

Comanche Texts

eeyu$_3$. tʌasʌ$_4$ ukuku$_5$ nʌmi$_6$ huba?aikʌ?eeyu$_7$. 10. sur^se?$_1$ nʌ$_2$ bia?$_3$ kʌ?rahúu?a$_4$ nʌmi$_5$ boma?eku$_6$, u$_7$ rayu?ne?eeyu$_8$. 11. wihnu$_1$ suni$_2$ u$_3$ mʌʌ?et^$_4$, u$_5$ yuhuma?aihku$_6$ nʌmi$_7$ ku?tsiyaakʌ?eeyu$_8$. 12. sur^se?$_1$ pʌmi$_2$ u$_3$ kwasʌkʌ?eku$_4$, tsaa$_5$ wihkámanu$_6$, tʌasʌ$_7$ tsaa$_8$ pihnákamanu$_9$. 13. sur^se?$_1$ pʌewatsi?kʌke$_2$ nʌmi$_3$ tsahani?eku$_4$, nʌmi$_5$ kusíwʌhpimakʌ?eeyu$_6$. 14. nʌn^se?$_1$ onama?ai$_2$ tʌhkap^ma?aihku$_3$ u$_4$ rʌhká?eeyu$_5$. 15. sur^se?$_1$ tsaa$_2$ kamanu$_3$. 16. nʌn^se?$_1$ tuhpokóo?huuhpihta$_2$ po?ai$_3$ wʌsibo?a?et^$_4$, u$_5$ sanahkena$_6$ sibe?et^$_7$, u$_8$ hima?et^$_9$, hunu?betu$_{10}$ mia?eeyu$_{11}$. 17. nʌn^se?$_1$ wihnu$_2$ suhka$_3$ nʌmʌ$_4$ sibep^ha$_5$ kʌyu?ne?eeyu$_6$. 18. u$_1$ kʌyu?ne?et^$_2$, paakʌ$_3$ wihnu$_4$ u$_5$ kotsémia?eeyu$_6$. 19. suni-se?$_1$ nʌnʌ$_2$ u$_3$ mʌʌ?et^$_4$, tut^tsaiwai$_5$ u$_6$ naha?eku$_7$, u$_8$ sanahkóo?kʌyu?ne?eeyu$_9$. 20. sur^se?$_1$ tʌbitsi$_2$ tsaa$_3$ sanahkóo?ai?ena$_4$. 22. subet^$_1$.

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fry bread for$_3$ us$_2$, also$_4$ in it$_5$ [the fire hole] (she) makes coffee for$_7$ us$_6$. 10. /That$_1$/ my$_2$ mother$_3$, when$_4$ we$_5$ pick$_6$ hackberries$_4$, (she) pounds$_8$ it$_7$ [them]. 11. Then$_1$ (she) does to$_4$ it$_3$ that way$_2$, with$_6$ /that$_5$/ fat$_4$ (she) roasts (it) on a stick for$_8$ us$_7$. 12. When$_4$ she$_3$ cooks for$_4$ us$_2$, that$_1$ tastes$_4$ good$_5$ (and) oily$_6$, also$_7$ tastes$_9$ good$_8$ (and) sweet$_9$. 13. When$_4$ we$_3$ pull up$_4$ wild onions$_2$, that one$_1$ cooks (it) in ashes for$_6$ us$_5$. 14. We$_1$ eat$_5$ it$_4$ with salt$_3$ (and) with meat$_3$. 15. That$_1$ tasted$_3$ good$_2$. 16. We$_1$ strip off$_4$ bark of$_3$ (a) tree$_2$ (bearing black berries), shave off$_7$ its$_8$ sap$_6$, take$_9$ it$_8$, (and) go$_{11}$ on to the creek$_{10}$. 17. We$_1$ then$_2$ chew$_6$ /that$_5$/ our$_4$ shavings$_3$. 18. Chew$_2$ it$_1$, then$_4$ wash$_4$ it$_3$ in water$_3$. 19. We$_3$ do$_4$ it$_3$ that way$_1$, (and) when$_7$ it$_6$ becomes$_7$ clean$_5$, (we) chew$_9$ it$_8$ as chewing gum$_9$. 20. That$_1$ chewing gum$_4$ tasted$_5$ really$_2$ good$_3$. 21. That$_1$ in that way$_2$ (we) make$_4$ our$_3$ chewing gum$_4$. 22. That is all$_1$.

539 252 262

539 261

12: Canonge L-5 (ca. 1950-1955) 1958 NO6 Comanche NO6
Oklahoma

XXX

539 1. soobe?ʌkʌtsa?$_1$ rʌʌ$_2$ Fort Sill-kutʌ$_3$ wahahtʌh$_4$ nʌmʌre-
nanʌh$_5$ tʌwoonukwa$_6$. 2. surʌʌkʌse?$_1$ soo$_2$ u$_3$ royabaihku$_4$
nanisuyake$_5$ u$_6$ rʌrʌehbaahunu?baihku$_7$ ukʌhu$_8$ nobitʌnu$_9$.
3. surʌkwʌkʌse?$_1$ wa?ihpʌ?anʌkwʌ$_2$, —nah$_3$ ranʌ$_4$ ke$_5$ ka-
hni?aiwa?itʌʌ$_4$. 4. ihka$_1$ ranʌ$_2$ waahpihta$_3$ toponiwekiku$_4$
robo?iti$_5$ kahnibaitu?i$_6$. — 5 surʌkwʌkʌse?$_1$ tenanʌkwʌ$_2$,
—tsaatʌ$_3$ ma?$_4$. — me$_5$ niwanʌ$_6$. 6. surʌh$_1$ bʌhʌ$_2$ pukunii$_3$
urii$_4$ narʌnoo?ro?yanu$_5$. pʌhʌ$_6$ tʌnoopʌha$_7$ tsayumi?inu$_8$.
7. surʌkwʌkʌse?$_1$ pʌi$_2$ norʌnʌkʌnu$_3$. 8. sʌmʌ?kʌse?$_1$ tuu-
hunii$_2$. 9. sʌmʌ?kʌse?$_1$ konoohonii$_2$. 10. sʌmʌ?$_1$ u$_2$ tʌi?$_3$
toyamatu$_4$ pomami?anu$_5$. 11. surʌkʌse?$_1$ wihtua$_2$ tʌhpe?ku$_3$

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1. Long ago$_1$, it is said$_2$, from Fort Sill$_3$ two$_4$ Indian men$_5$
went hunting$_6$. 2. Those ones$_1$ where$_4$ it$_3$ had$_4$ many$_2$ moun-
tains$_4$, where$_7$ it$_6$ had$_7$ pretty$_8$ little creeks$_9$, there$_8$ (they)
camped$_9$. 3. Those two$_1$ women$_2$ (said) —We$_4$ just$_3$ won't$_5$
make a house$_4$. 4. We$_2$ will have a house of$_4$ these$_1$ ce-
dars$_3$ standing$_5$ in a circle$_6$.— 5. Those two$_1$ men$_2$ said$_5$ 6.
—It$_4$ is good$_3$.— 6. Those two$_1$ unsaddled$_6$ their$_2$ horses$_3$
for$_5$ them$_4$, took down$_8$ their$_6$ packs$_7$. 7. Those two$_1$ made
beds for$_2$ them$_3$. 8. One$_1$ went to fetch water$_2$. 9. One$_1$
went to fetch firewood$_2$. 10. One$_1$ her$_2$ friend$_3$ went to
[262] pick$_5$ [huckleberries] on /to/ the mountain$_4$. 11. That one$_1$

12: Canonge L-5 (ca. 1950-1955) 1958 NO6 Comanche NO6
Oklahoma

Comanche Texts

huabokóo?a$_4$ bomanu$_5$, wihnu$_6$ bʌ$_7$ kahnikʌhu$_8$ bitusʌ$_9$ mi?anu$_{10}$. 12. u$_1$ bitʌhkakʌse?$_2$ pʌhʌ$_3$ pomapʌha$_4$ uhri$_5$ tʌkʌbaniku$_6$, uhrʌ$_7$ kumahpa?nʌkwʌ$_8$ noohpitʌnu$_9$. 13. sitʌkwʌkʌse?$_1$ mahrʌ$_2$ noopʌha$_3$ tsayumi?inu$_4$. 14. sitʌkwʌ$_1$ puhipʌba?a$_2$ pʌhʌ$_3$ kohtoopʌha$_4$ kʌma?kʌ$_5$ ma$_6$ rahni?inu$_7$. 15. sitʌkwʌ$_1$ bʌi$_2$ saakʌnu$_3$, tʌasʌ$_4$ huba?ainu$_5$, wihnu$_6$ rʌasʌ$_7$ yuhúnohkonu$_8$. 16. ma$_1$ sʌmʌkwasʌhka$_2$, sitʌʌ$_3$ puhipʌha$_4$ rʌkʌsónanu$_5$, wihnu$_6$ yʌkwihtsi$_7$, tʌhkánu$_8$. 17. sitʌkwʌkʌse?$_1$ pʌi$_2$ tʌhkamaahka$_3$, pʌhʌ$_4$ awe$_5$ tahni?inu$_6$ 18. sitʌkwʌkʌse?$_1$ wihnu$_2$ pʌhʌ$_3$ ta?siwóo?rʌhkapʌka$_4$ tʌasʌ$_5$ pʌhʌ$_6$ arʌka?rʌhkapʌka$_7$ yʌkwinu$_8$. 19. sitʌkwʌkʌse?$_1$ ma$_2$ inanu$_3$. 20. tʌasʌkʌse?$_1$ sitʌkwʌ$_2$ bʌhʌ$_3$ pomapʌkahti$_4$ tʌhká?eeyu$_5$. 21. surʌʌkʌse?$_1$ tsaa$_2$ pihnákamanu$_3$. 22. sitʌkwʌkʌse?$_1$ si?anetʌ$_2$ inahpʌni$_3$, nanaarʌmu?ikatʌ$_4$. 23. sitʌʌkʌse?$_1$ nanisuyakeku$_2$ waahpihta$_3$ puhipʌha$_4$ ya?yʌkaku$_5$ norʌnánu$_6$. 24. sitʌkwʌ$_1$ wihnu$_2$ pʌhʌ$_3$ inana$_4$ marʌkanu$_5$, tʌasʌ$_6$ hubébinu$_7$, tʌasʌ$_8$ tʌkwʌsʌkʌnu$_9$. 25. sitʌkwʌkʌse?$_1$

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picked$_8$ a bucket$_2$ full$_3$ (of) huckleberries$_4$, then$_6$ went$_{10}$ back$_9$ to$_8$ her$_7$ camp$_8$. 12. When$_2$ she$_1$ arrived$_3$, as$_4$ they$_5$ are eating much$_6$ (of) their$_3$ pickings$_4$, their$_7$ husbands$_8$ arrived packing$_9$. 13. These two$_1$ took$_4$ their$_2$ load$_3$ down$_4$. 14. These two$_1$ put$_7$ it$_4$ on leaves$_2$ beside$_5$ their$_3$ fire$_4$. 15. These two$_1$ boiled for$_3$ them$_2$, also$_4$ made coffee$_5$, then$_6$ also$_7$ made fry bread$_8$. 16. When$_2$ it$_1$ all was cooked$_3$, these ones$_3$ made a table of$_3$ leaves$_4$, then$_6$ sitting down$_7$, ate$_8$. 17. When$_3$ they$_2$ finished eating$_3$, these two$_1$ put away$_4$ their$_4$ dishes$_5$. 18. These two$_1$ then$_2$ sat down$_3$ at$_4$ their$_3$ buffalo meat$_4$ also$_5$ at$_7$ their$_6$ deer meat$_7$. 19. These two$_1$ jerked$_3$ it$_2$. 20. Also$_1$ these two$_2$ were eating$_3$ from$_4$ their$_3$ pickings$_4$. 21. Those ones$_1$ tasted$_3$ good$_2$ (and) sweet$_3$. 22. These two$_1$ at this place$_2$ jerked much$_3$, (they) are telling stories$_4$. 23. These$_1$ made a bed of$_4$ nice$_2$ soft$_3$ cedar$_3$ limbs$_4$. 24. These two$_1$ then$_2$ finished$_4$ their$_3$ jerking$_4$, also$_4$ made coffee$_7$, also$_8$ cooked on coals$_9$. 25. These two$_1$ fin-

[262]

539
251

Obtaining and Preparing Food

[594] tʌhkamaahtsi$_2$, pʌhʌ$_3$ inapʌ̲ha$_4$ pʌhʌ$_5$ inawatapa?aiki$_6$ rohtsáni?inu$_7$. 26. wihnukʌ̲se?$_1$ sitʌkwʌ̲$_2$ kwabinu$_3$, ʌhkóinu$_4$. 27. sitʌkʌ̲se?$_1$ tʌnakiku$_2$ tsanu$_3$. 28. sitʌkwʌ̲kʌse?$_1$ yorihtsi$_2$, kohtoohtsi$_3$, huba?ainu$_4$. 29. sitʌʌkʌ̲se?$_1$ tʌhkánu$_2$. 30. surʌkwʌ̲kʌse?$_1$ mahrʌ$_2$ kumahpʌ?nʌkwʌ̲$_3$, —pitusʌ$_4$ tanʌ$_5$ nomiaru?i$_6$. — me$_7$ niwʌnʌʌyu$_8$. 31. sitʌkwʌ̲kʌse?$_1$ mahrʌ$_2$ kwʌbʌnʌkwʌ̲$_3$, —nohi?$_4$ tsaaku$_5$. — me$_6$ niwʌnʌʌyu$_7$. 32 sitʌʌkʌ̲se?$_1$ pʌʌ$_2$ pukunii$_3$ tsakʌ̲huyʌkʌ̲tsi$_4$, urii$_5$ narʌnoo?rʌkitsi$_6$, pʌʌ$_7$ tʌnoowapinii$_8$ tʌnookʌnu$_9$. 33. tʌhʌyakʌahtsi$_1$, bʌʌ$_2$ tʌnoowapinii$_3$ tsakʌ̲tsi$_4$, pitusʌ$_5$ pʌʌ$_6$ na?nʌmʌnʌʌkʌ̲hu$_7$ mi?anu$_8$. 34. sitʌʌ$_1$ pitʌnu$_2$. 35. setʌʌ$_1$ nʌmʌnʌʌ$_2$ nah$_3$ noo$_4$ marʌʌkʌ̲hi$_5$ ta?óo?himahkwaina$_6$. 36. subetʌ̲$_1$.

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[25] ished eating$_2$, hung$_7$ their$_3$ jerked meat$_4$ over$_6$ their$_5$ meat poles$_6$. 26. Then$_1$ these two$_2$ lay down$_3$, (and) slept$_4$. 27. This$_1$ was$_2$ (a) quiet$_3$ morning$_3$. 28. These two$_1$ getting up$_2$, making a fire$_3$, made coffee$_4$. 29. These ones$_1$ ate$_2$. 30. Those ones$_1$ their$_2$ husbands$_3$ said$_7$ s$_8$. —We$_3$ will move$_4$ back$_4$.— 31. /These two$_1$/ their$_2$ wives$_3$ said$_6$ y$_7$. —Very$_4$ good$_5$.— 32. These ones$_1$ rounding up$_4$ their$_2$ horses$_3$, saddling$_5$ them$_5$ up$_6$, loaded$_7$ their$_7$ pack animals$_8$. 33. Mounting horses$_1$, (and) leading$_4$ their$_2$ pack animals$_3$, (they) went$_6$ back$_5$ to$_7$ their$_6$ relatives$_7$. 34. These ones$_1$ arrived$_2$. 35. Those various$_1$ Indians$_2$ /just$_3$/ must$_4$ come and go getting pounded meat$_4$ from them$_5$. 36. That is all$_1$.

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12: Canonge L-5 (ca. 1950-1955) 1958 NO6 Comanche NO6
Oklahoma

XXXI

539 1. soobe?ʌʌkʌtsa?$_1$ rʌʌ$_2$ ʌʌmʌ?$_3$ wa?ihpʌ?$_4$ ʌʌmʌ?ma?ai$_5$ tʌehpʌ?rʌma?ai$_6$ toyabetu$_7$ mi?anu$_8$. 2. waikinʌbʌ?akʌ$_1$ urʌkwʌ$_2$ mi?a?i$_3$. 3. sitʌkwʌkʌse?$_1$ tʌmarʌʌmoaku$_2$ natsa-mukwe?$_3$ hanikaku$_4$, makʌ$_5$ bitʌnu$_6$. 4. sitʌkwʌkʌse?$_1$ waikinʌkutʌ$_2$ makʌhu$_3$ weenu$_4$, pʌhʌ$_5$ wihtue$_6$ himanu$_7$. 5. sitʌkwʌ$_1$ mʌ$_2$ tʌhpe?ku$_3$ pʌhʌ$_4$ wihtuaku$_5$ sihka$_6$ natsa-mukwe?$_7$ pomanu$_8$. 6. sitʌkwʌkʌse?$_1$ sukʌhu$_2$ wihtuaku$_3$ pʌhʌ$_4$ pomana$_5$ nʌʌ?mainu$_6$. 7. sitʌkwʌkʌse?$_1$ pʌhʌ$_2$ waikinʌkahtu$_3$ pʌhʌ$_4$ pomapʌhʌ$_5$ to?wʌ?wenimi?$_6$. 8. sitʌkwʌ-kʌse?$_1$ sinihku$_2$ pʌhʌ$_3$ pomana$_4$ nʌʌ?mainu$_5$. 9. sitʌkwʌ-kʌse?$_1$ tʌtaati$_2$ pʌhʌ$_3$ tʌʌhka?a?a$_4$ yaanu$_5$, wihnu$_6$ sihka$_7$ natsamukwe?a$_8$ ʌʌki$_9$ wʌhpómi?inu$_{10}$, pʌhʌ$_{11}$ waikinʌkahtu$_{12}$

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1. Long ago$_1$, it is said$_2$, one$_3$ woman$_4$ with one$_5$ child /with$_6$/ went$_8$ towards the mountains$_7$. 2. On a wagon$_1$ those two$_2$ went$_3$. 3. These two$_1$ arrived$_2$ there$_3$, where there were$_4$ much$_2$ grapes$_3$. 4. These two$_1$ went down$_4$ from (the) wagon$_2$ to it$_3$, (they) took$_7$ their$_8$ buckets$_6$. 5. These two$_1$ picked$_2$ /that$_3$/ their$_4$ buckets$_5$ full$_3$ /in$_6$/ (of) these$_4$ grapes$_7$. 6. These two$_1$ there$_2$ tired of$_4$ their$_4$ pick-ings$_5$ in buckets$_3$. 7. These two$_1$ kept on dumping$_4$ their$_4$ pickings$_5$ into$_3$ their$_2$ wagon$_3$. 8. These two$_1$ tired of$_5$ their$_3$ picking$_4$ in this way$_2$. 9. These two$_1$ took$_8$ their$_3$ little$_2$ ax$_4$, then$_4$ these$_7$ grapes$_8$ vines$_9$ (they) chopped down$_{10}$. (they)

Comanche Texts

ma$_{13}$ betinu$_{14}$, ma$_{13}$ rʌhpé$^{?}$kʌanu$_{14}$. 10. mahka$_{1}$ mahri$_{2}$ tʌhpe$^{?}$kʌahkakʌse$^{?}$$_{3}$ si$^{?}$ana$_{4}$ pimoróo$^{?}$a$_{5}$ piakuhma$_{6}$ tuhubʌ-hkapʌ$_{7}$ mahrʌwakatu$_{8}$ nuhkíkina$_{9}$. 11. sitʌkʌse$^{?}$$_{1}$ tʌehpʌ$^{?}$-rʌ$_{2}$, —itʌtsa$^{?}$$_{3}$ narʌ$^{?}$ʌyatʌ$_{4}$ pimoróo$^{?}$$_{5}$ tahʌwakatu$_{6}$ kimaa-rʌ$_{7}$ — mekʌse$^{?}$$_{8}$ sitʌ$_{9}$ yʌkwihtsi$_{10}$. pʌhʌ$_{11}$ waikinʌkahtu$_{12}$ pohpínu$_{13}$. 12. sitʌkʌse$^{?}$$_{1}$ ma$_{2}$ kaku$^{?}$$_{3}$ pʌnʌsu$^{?}$a$_{4}$ makʌ$_{5}$ tʌhʌ́yaro$^{?}$inu$_{6}$. 13. sitʌkwʌ$_{1}$ sihkutʌ$_{2}$ pʌhʌ$_{3}$ kahnikʌhu$_{4}$ nuraanu$_{5}$. 14. mahri$_{1}$ bitʌhkakʌse$^{?}$$_{2}$ mahrʌ$_{3}$ na$^{?}$nʌmʌnʌ$_{4}$ sihka$_{5}$ natsamukwe$^{?}$a$_{6}$ tsayumi$^{?}$inu$_{7}$. 15. sitʌkʌse$^{?}$$_{1}$ wihnu$_{2}$ pʌʌ$_{3}$ pibiarʌsone$_{4}$ himahtsi$_{5}$, makʌhu$_{6}$ ma$_{7}$ tsahpómi$^{?}$inu$_{8}$, ma$_{9}$ kotsenu$_{10}$. pʌʌ$_{11}$ huu$^{?}$awokʌ$_{12}$ ma$_{13}$ rahni$^{?}$inu$_{14}$. 16. pʌʌ$_{1}$ tʌrayu$^{?}$ne$^{?}$a$_{2}$ yaahtsi$_{3}$, uma$_{4}$ u$_{5}$ rayu$^{?}$nenu$_{6}$. 17. u$_{1}$ sʌmʌrayu$^{?}$netsi$_{2}$, u$_{3}$ maroponi$^{?}$inu$_{4}$. 18. wihnu$_{1}$ pʌʌ$_{2}$ hʌkiba$^{?}$aiki$_{3}$ pibiawobihta$_{4}$ tahni$^{?}$itsi$_{5}$, sihka$_{6}$ natsa-mukwe$^{?}$a$_{7}$ pʌʌ$_{8}$ maroponi$^{?}$ipʌha$_{9}$ uba$^{?}$aiki$_{10}$ pasáhtahni$^{?}$inu$_{11}$. 19. suni$_{1}$ u$_{2}$ mʌʌhtsi$_{3}$, muhpóo$^{?}$wanapʌha$_{4}$ uba$^{?}$aiki$_{5}$ wʌhpá-ri$^{?}$inu$_{6}$. 20. hayarokwe$_{1}$ u$_{2}$ habihka$_{3}$, sunihku$_{4}$ narʌni$^{?}$itʌ$_{5}$,

«««««««««««««««« »»»»»»»»»»»»»»»»

threw$_{14}$ it$_{13}$ into$_{12}$ their$_{11}$ wagon$_{12}$, it$_{13}$ filled up$_{14}$. 10. As$_{3}$ they$_{2}$ filled up$_{3}$ that$_{1}$, here somewhere$_{4}$ (a) big bull$_{4}$ cow$_{5}$ (an) angry one$_{7}$ came running$_{8}$ towards them$_{6}$. 11. This$_{1}$ child$_{2}$ (said), --This$_{3}$ dangerous$_{4}$ cow$_{5}$ is coming$_{7}$ towards us$_{6}$.— This one$_{9}$ saying$_{8}$ $_{10}$, jumped$_{13}$ into$_{12}$ their$_{11}$ wagon$_{12}$. 12. This$_{1}$ his$_{2}$ grandmother$_{3}$ herself also$_{4}$ mounted up$_{5}$ in it$_{6}$. 13. These two$_{1}$ from there$_{2}$ ran$_{3}$ to$_{4}$ their$_{5}$ house$_{4}$. 14. When$_{3}$ they$_{1}$ arrived$_{2}$, their$_{3}$ relatives$_{4}$ unloaded$_{7}$ these$_{5}$ grapes$_{6}$. 15. These ones$_{1}$ then$_{2}$ taking$_{5}$ their$_{3}$ big dishpans$_{4}$, in it$_{6}$ (they) stripped$_{8}$ it$_{7}$, washed$_{10}$ it$_{9}$ [them], (and) placed$_{16}$ it$_{13}$ [them] in$_{12}$ their$_{11}$ wooden bowls$_{13}$. 16. Taking$_{3}$ their$_{1}$ pestle$_{2}$, with it$_{4}$ (they) pounded$_{6}$ it$_{5}$. 17. Completely pound-ing$_{2}$ it$_{1}$, (they) made balls of$_{4}$ it$_{3}$. 18. Then$_{1}$ placing$_{5}$ big boards$_{4}$ over$_{3}$ their$_{2}$ arbor$_{3}$, (they) placed$_{11}$ these$_{6}$ their$_{8}$ balls$_{9}$ of grapes$_{7}$ over it$_{10}$ to dry$_{11}$. 19. Doing$_{3}$ it$_{2}$ that way$_{1}$, (they) spread$_{4}$ mosquito netting$_{4}$ over it$_{5}$. 20. As$_{3}$ it$_{2}$ lies$_{3}$ four (days$_{1}$), (it) stays$_{8}$ in that way$_{4}$. /and/ when it is

Obtaining and Preparing Food

539 u$_6$ rʌbitsibasahka$_7$, pibianarʌ̨sokʌ̨$_8$ u$_9$ rʌbakinu$_{10}$. 21. si-tʌʌkʌ̨se?$_1$ wihnu$_2$ tomo$_3$ u$_4$ karʌkʌ?etʌ̨$_5$, tsaa$_6$ u$_7$ bihna-kamaku$_8$, u$_9$ rʌhkʌ́?eeyu$_{10}$. 22. usʌse?$_1$ pʌnihku$_2$ pʌewatsi?$_3$ natsamukwe?$_4$ urʌʌ$_5$ tʌkʌ?ai?ena$_6$. 23. subetʌ̨$_1$.

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539 really dry$_6$ $_7$, (they) load$_{10}$ it$_9$ in big sacks$_8$. 21. These
252 ones$_1$ then$_2$ in winter$_3$ cook$_5$ it$_4$, as$_5$ it$_7$ tastes$_8$ good$_6$ (and) sweet$_8$, (they) eat$_{10}$ it$_9$. 22. That$_1$ in that way$_2$ they$_3$ fix$_4$ wild$_3$ grapes$_4$ to eat$_4$. 23. That is all$_1$.

[p.118 is blank]

XXXII

539 1. su?anakʌtsa?$_1$ rʌa$_2$ sʌsʌmʌ?nʌʌ$_3$ kahníba?i$_4$. 2. surʌʌ-kʌse?$_1$ ke$_2$ tsihánabeni?eeyu$_3$. 3. surʌʌkʌse?$_1$ urʌʌ$_2$ nana-wa?ihpʌ?anʌʌ$_3$, —hina$_4$ ranʌ$_5$ taa$_6$ tʌrʌc?tii$_7$ tʌhkákʌhutu-?i$_8$?— mekʌ$_9$. 4. surʌkʌse?$_1$ sʌmʌ?$_2$ urʌʌmata$_3$, —tsaati$_4$ nʌ?$_5$ su?ura?i$_6$,— mekʌ$_7$. 5. —tanʌwitsa$_1$ ma$_2$ yʌihka$_3$, raa$_4$ nanahtenanʌʌma?ai$_5$ okʌho$_6$ huuhkabatu$_7$ mi?anu$_8$. — 6. sʌmʌ?kʌse?$_1$ wa?ihpʌ?$_2$, —hina$_3$ hanitu?i$_4$ mia$_5$?— mekʌ$_6$. 7. surʌkʌse?$_1$, —ehka$_2$ kuyunʃi?a$_3$ huuhkabanai$_4$ tahkʌaru?i$_5$,— mekʌ$_6$. 8. —suni$_1$ urii$_2$ tai$_3$ mʌhkase?$_4$ taa$_5$ nanahtena-nʌʌ$_6$ pʌʌ$_7$ ta?wo?i?a$_8$ himahtsi$_9$, ohto$_{10}$ ma$_{11}$ huuhkʌma?ru$_{12}$ wihnu$_{13}$ robo?ihutu?i$_{14}$.— 9. —soobe?sʌ$_1$ nanʌ$_2$ sunihku$_3$ puhitóo?a$_4$ rʌkʌwasʌ?etʌʌ$_5$.— 10. surʌʌkʌse?$_1$ oyetʌ$_2$ si?a-netʌ$_3$ bʌʌ$_4$ kahnikutʌ$_5$ mi?anu$_6$, pʌʌ$_7$ omomʌsʌ$_8$ surʌʌ$_9$ ukuu$_{10}$ bitʌnu$_{11}$. 11. sitʌʌkʌse?$_1$ tenanʌʌ$_2$ suhka$_3$ wa?ihpʌ?a$_4$ pʌmʌ$_5$ u$_6$ ni?atsi?nihku$_7$, huuhkʌma?ku$_8$ mi?anu$_9$. 12. sitʌʌ-

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1. Somewhere$_1$, it is said$_2$, some$_3$ had a camp$_4$. 2. Those ones$_1$ became hungry$_{2,3}$. 3. /Those$_1$/ their$_2$ womenfolk$_3$ said$_4$, —What$_5$ (are) we$_6$ going to feed$_8$ our$_7$ children$_9$?— 4. /That one$_1$/ one$_2$ /is/ of them$_3$ said$_7$, —I$_5$ thought of$_6$ 539 something good$_4$.— 5. —When$_3$ it$_2$ is evening$_3$, we ought to$_1$ 223 with$_5$ our$_4$ menfolk$_5$ go$_6$ over there$_4$ in among the trees$_7$.— 6. One$_1$ woman$_2$ said$_4$, —What$_3$ will (we) do$_4$, go$_5$?— 7. That one$_1$ said$_4$, —(We) will drive$_3$ those various$_2$ turkeys$_3$ from among the trees$_4$.— 8. —As$_4$ we$_3$ do to$_4$ them$_3$ that way$_1$, then$_{13}$ our$_5$ menfolk$_6$, taking$_9$ their$_7$ guns$_8$, will stand$_{14}$ along there$_{10}$ along /its$_{11}$/ the timber's edge$_{12}$. 9. Long ago$_1$ we$_2$ in that way$_3$ killed$_5$ turkeys$_4$ to eat$_5$.— 10. All$_2$ those ones$_1$ at this place$_3$ went$_4$ from$_5$ their$_6$ camps on$_8$ their$_7$ feet$_8$ those ones$_9$ arrived$_{11}$ there$_{10}$. 11. These$_1$ men$_2$, in the way$_7$ that$_3$ woman$_4$ /she$_4$/ advised$_7$ them$_8$, went$_9$

Comanche Texts

kʌse?$_1$ wihnu$_2$ wa?ihpʌ?anʌʌ$_3$ ma$_4$ huuhkabaiki$_5$ mi?anu$_6$, si?ana$_7$ pʌma$_8$ sehka$_9$ kuyunʃi?a$_{10}$ yʌkwi?ena$_{11}$ piaba?sahpunʃi?tuhka$_{12}$ yʌkwinu$_{13}$. 13. marii$_1$ yʌkwihkakukʌse?$_2$ setʌ$_3$ kuyunʃi?$_4$ sooyorikitʌ$_5$, sima$_6$ pa?sahpunʃi?ma$_7$ yʌkwinu$_8$. 14. sitʌʌkʌse?$_1$ maa$_2$ yʌkwihkatʌ$_3$, wihnu$_4$ sokoko$_5$ pohbianu$_6$. 15. sitʌʌ$_1$ wa?ihpʌ?anʌʌ$_2$ marʌʌmatu$_3$ tunehtsʌnu$_4$. 16. sitʌʌkʌse?$_1$ kuyunʃi?nʌʌ$_2$ huuhkʌma?ku$_3$ tunehtsʌnu$_4$. 17. huuhkʌma?ku$_1$ ma$_2$ kʌahka$_3$, sitʌʌ$_4$ tenanʌʌ$_5$ tʌmarʌʌmoaku$_6$ marii$_7$ wasʌ́nu$_8$. 18. sitʌʌkʌse?$_1$ wihnu$_2$ pʌʌ$_3$ wasʌpʌha$_4$ wa?wahku$_5$ noohtsi$_6$, pituʃa$_7$ bʌʌ$_8$ kahnikʌhu$_9$, mi?anu$_{10}$. 19. pʌʌ$_1$ kahnikʌ$_2$ bʌi$_3$ bitʌhka$_4$, setʌʌ$_5$ marii$_6$ no?inu$_7$. 20. wihnu$_1$ marʌʌ$_2$ nanawa?ihpʌ?anʌʌ$_3$ ma$_4$ maka?mukitsi$_5$, kohtoohtsi$_6$, sehka$_7$ kuyunʃi?a$_8$ sooko$_9$ kwasʌ́knu$_{10}$. 21. sitʌʌ$_1$ sukʌhu$_2$ sunihku$_3$ kuyunʃi?a$_4$ pʌʌ$_5$ wasʌ?ima$_6$ tsihákwitso?ainu$_7$. 22. subetʌ$_1$.

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to the edge of the timber$_8$. 12. Then$_2$ these$_1$ women$_3$ went$_4$ through$_5$ that$_4$ timber$_5$ here$_7$ (they) sat down$_{13}$ under (a) big oak$_{12}$ on /it$_8$/ [which] those various$_9$ turkeys$_{10}$ perch$_{11}$. 13. As$_2$ they$_1$ were sitting$_2$, many$_5$ (of) those various$_3$ turkeys$_4$ came flying$_5$ (and) perched$_8$ on this$_4$ /on/ oak$_7$. 14. These$_1$ (turkeys) are perching$_3$ on it$_2$, then$_4$ jumped$_6$ to the ground$_6$. 15. These$_1$ women$_2$ ran$_4$ on to them$_3$. 16. These$_1$ turkeys$_2$ ran$_4$ to the edge of the timber$_3$. 17. As$_3$ it$_2$ [they] came out$_3$ to the edge of the timber$_1$, these$_4$ men$_5$ killed$_8$ much$_6$ [many] (of) them$_7$. 18. These$_1$ then$_2$, carrying$_4$ two each$_5$ (of) their$_3$ killings$_4$, went$_{10}$ back$_7$ to$_9$ their$_8$ camp$_9$. 19. When$_4$ they$_3$ arrived$_4$ (at) their$_1$ camp /to$_2$/, those various ones$_5$ [the women] picked$_7$ them$_6$ [the turkeys]. 20. Then$_1$ their$_2$ womenfolk$_3$ preparing$_5$ it$_4$, making a fire$_6$, cooked$_{10}$ those$_7$ many$_9$ /various$_7$/ turkeys$_8$. 21. These ones$_1$ there$_2$ in that way$_3$ with$_4$ (the) turkeys$_4$ [which] they$_5$ killed$_4$ [were] saved from hunger$_7$. 22. That is all$_1$.

12: Canonge L-5 (ca. 1950-1955) 1958 NO6 Comanche NO6
Oklahoma

XXXIII

599 1. soobe?ʌkʌtsa?$_1$ rʌa$_2$ nʌmʌnʌ$_3$ tamutʌso?ihunu?betu$_4$ pomami?anu$_5$. 2. surʌʌkʌse?$_1$ soohuuhkaba$_2$ nobitʌnu$_3$. 3. uku$_1$ bʌi$_2$ kwabihkakʌse?$_3$ surʌʌ$_4$, —soohtuku$_5$ ma?$_6$ bʌewatsi?$_7$ mubipó?roo?katʌ$_8$. taa$_9$ muhyi$_{10}$ nʌʌ?ka$_{11}$ kʌhtaaku$_{12}$ rahtʌmi?inu$_{13}$,— mekʌse?$_{14}$ surʌʌ$_{15}$. 4. —etʌtsa?$_1$ bʌewatsi?$_2$ mubipó?roo?$_3$ taa$_4$ narʌhka?a$_5$ tai$_6$ tʌhkakʌtu?i?$_7$,— mekʌ$_8$. 5. sitʌʌkʌse?$_1$ pomami?anu$_2$, na?kʌhtaba?i?a$_3$ sooko$_4$ bomanu$_5$, tʌasʌ$_6$ tuhpokóo?a$_7$. 6. pʌʌ$_1$ pomapʌha$_2$ pibianarʌsokʌ$_3$ rʌbakinu$_4$. 7. si?anetʌ$_1$ sitʌʌ$_2$ pʌʌ$_3$ kahnikʌhu$_4$ mi?anu$_5$. 8. pʌʌ$_1$ kahnikʌ$_2$ mariii$_3$ bitʌhka$_4$, setʌʌ$_5$ marʌʌ$_6$ nanawa?ihpʌ?anʌʌ$_7$, —etʌtukutsa?$_8$ bʌewatsi?$_9$ mubipó?roo?$_{10}$ taa:$_1$ narʌhka?a$_{12}$ sʌmarʌhka?i$_{13}$. —

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1. Long ago$_1$, it is said$_2$, Indians$_3$ went to pick$_4$ along Briar Creek$_4$. 2. Those ones$_1$ camped$_3$ among much timber$_2$. 3. When$_3$ they$_2$ slept$_3$ there$_1$, /those ones$_4$/ those ones$_{15}$ said$_{14}$, —There is$_4$ (are) many$_5$ wild$_7$ pigs$_8$. You all$_{11}$ shut$_{13}$ our$_9$ doors$_{10}$ tightly$_{12}$.— 4. —Those various$_1$ wild$_2$ pigs$_3$ will
[222] eat$_7$ our$_4$ groceries$_5$ for$_7$ us$_4$,— (they) said$_6$. 5. These ones$_1$ went to pick$_2$, (they) picked$_5$ much$_4$ (many) pecans$_3$, also$_6$ a black berry (tree)$_7$. 6. (They) loaded$_4$ their$_1$ pickings$_2$ in big sacks$_3$. 7. At this place$_1$ these ones$_2$ went$_3$ to$_4$ their$_3$ camp$_4$. 8. When$_4$ they$_3$ came$_4$ to$_2$ their$_1$ camp$_2$ /those various$_3$/ their$_4$ womenfolk$_7$ said$_{14}$ is$_5$. —Those various$_4$ wild$_9$

Comanche Texts

mekʌ$_{14}$ niwʌnʌʌyu$_{15}$. 9. surʌʌkʌse?$_1$ tenanʌʌ$_2$, —mʌʌ$_3$ ta?wo?i?aka$_4$ maka?muki$_5$, urii$_6$ nubipó?roo?nii$_7$ tai$_8$ wasʌru?ika$_9$,— mekʌ$_{10}$. 10. —ke$_1$ tanʌ$_2$ hina$_3$ rʌhka$_4$.— 11. ma$_1$ yʌihkakʌse?$_2$ urʌʌ$_3$ kahnitutʌ$_4$ ta?kwʌba?i$_5$, surʌʌ$_6$ sehka$_7$ mubipó?roo?a$_8$ sooti$_9$ wasʌ́nu$_{10}$. 12. suhka$_1$ mubipó-?roo?a$_2$ u$_3$ pʌhʌma?aikusʌ$_4$ u$_5$ tsihpomi?itsi$_6$, u$_7$ rohtsʌ́ni-?inu$_8$. 13. u$_1$ tukanikʌse?$_2$ sitʌ$_3$ tomoahupiitʌ$_4$, tʌmarʌʌ-moaku$_5$ urii$_6$ ʌmanu$_7$, ʌmarʌsʌ$_8$ taanu$_9$. 14. sʌmʌ?kʌse?$_1$ tenahpʌ?$_2$ pʌʌ$_3$ kahnihkutʌ$_4$ ro?itsi$_5$, hunu?betuti$_6$ buninu$_7$. 15. sitʌkʌse?$_1$ tenahpʌ?$_2$, —hakani$_3$ mʌi$_4$ naahkaku$_5$ ma?$_6$ tʌmarʌʌmoaku$_7$ baro?ikitʌ$_8$. tsaaku$_9$ mʌnʌ$_{10}$ u$_{11}$ supana?-itʌʌ$_{12}$ sihka$_{13}$ tamutʌso?ihunu?bihta$_{14}$ atabaro?ina$_{15}$. — mekʌ$_{16}$. 16. —namʌsohiika$_1$. ikʌhu$_2$ ma?$_3$ bʌesʌ$_4$ to?i?$_5$,— mekʌ$_6$. 17. sitʌkʌse?$_1$ bʌʌ$_2$ oo?ri$_3$ pʌʌ$_4$ waikinʌkahtu$_5$ petinu$_6$. 18. u$_1$ noo?matu$_2$ sitʌʌ$_3$ pʌʌ$_4$ oo?ri$_5$ noohtsi$_6$, tunehtʌʌnu$_7$. 19. marii$_1$ nabitʌbunihkakʌse?$_2$ marʌʌ$_3$ oo?rʌ$_4$ tʌasʌ$_5$ marʌʌ$_6$ kahni$_7$ o?okwenuna$_8$. 20. sʌmʌ?kʌse?$_1$ wa?ihpʌ?$_2$,

539

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pigs$_{10}$ ate up all$_{13}$ our$_{11}$ groceries$_{12}$.— 9. Those$_1$ men$_2$ said$_{10}$, —Get ready$_5$ your$_3$ guns$_4$. We$_8$ will kill$_9$ those$_4$ pigs$_7$. 10. We$_2$ (have) not$_1$ (a) thing$_3$ to eat$_4$.— 11. When$_3$ it$_1$ was evening$_2$, those ones$_6$ were shooting$_5$ about$_4$ their$_3$ camp$_6$, (and) killed$_{10}$ /those various$_7$/ many$_9$ pigs$_8$. 12. Cutting$_4$ /it$_3$/ up$_6$, those$_1$ pigs$_2$ still in$_4$ its$_3$ skin$_4$, (they) hung$_8$ it$_7$ up$_8$. 13. That$_1$ night$_2$ it$_3$ suddenly clouded up$_4$, (and) rained on$_7$ them$_6$ much$_5$, (and) is still raining$_8$ [when] morning came$_9$. 14. One$_1$ man$_2$, going out$_5$ from$_4$ their$_3$ camp$_6$, looked$_7$ along towards creek$_4$. 15. This$_1$ man$_3$ said$_{16}$, —As$_5$ you all$_4$ were continuing$_6$, in some way$_3$ it$_4$ [water] is come up$_8$ much$_7$. You all$_{10}$ know$_{12}$ it$_{11}$ well$_9$, (that) this$_{13}$ Briar Creek$_{14}$ overflows easily$_{15}$.— 16. —Hurry up$_1$. It$_3$ already$_4$ came up$_5$ here$_2$,— (he) said$_6$. 17. These ones$_1$ threw$_6$ their$_2$ clothes$_3$ into$_5$ their$_4$ wagon$_6$. 18. These ones$_3$ carrying$_5$ their$_4$ clothes$_6$, ran$_7$ onto$_2$ that$_1$ hill$_2$. 19. As$_2$ they$_1$ looked behind themselves$_3$, their$_3$ clothes$_4$ (and) also$_5$ their$_6$ teepees$_7$ are float-

[251]

12: Canonge L-5 (ca. 1950-1955) 1958 NO6 Comanche NO6
Oklahoma

Obtaining and Preparing Food

539 —nʌ$_3$ rʌʌhka$^{?}$a$^{?}$a$_4$ tʌasʌ$_5$ nʌ$_6$ kuk^me$^{?}$awetuku$_7$ nʌ$^{?}$$_8$ nasu-watsi$^{?}$$_9$. — mekʌ$_{10}$. 21. sʌmʌ$^{?}k^se^{?}$$_1$ tenahpʌ$^{?}$$_2$ pʌ$_3$ kahni$_4$ wʌhpiwok^kat^$_5$, tʌhʌyaba$^{?}$a$_6$ urʌʌk^$_7$ bitʌnu$_8$. 22. surʌ-k^se$^{?}$$_1$ wa$^{?}$ihpʌ$^{?}$$_2$ suk^hu$_3$ pʌʌ$_4$ kahnipʌkahtu$_5$ paháb^nukwa$_6$. 23. si$^{?}$an^ku$_1$ bʌ$_2$ tʌhka$^{?}$a$^{?}$a$_3$ tʌasʌ$_4$ pʌ$_5$ kuk^me$^{?}$awe$_6$ uranu$_7$, u$_8$ batutsanikaku$_9$. 24. urʌʌ$_1$ nanahtenanʌʌk^se$^{?}$$_2$, —taa$_3$ mubipó$^{?}$roo$^{?}$rʌhkap^rukutsa$^{?}$$_4$ sʌmʌ$^{?}$okwehkwa$^{?}$i$_5$. — mekʌ$_6$. 25. —ma$_1$ basahka$_2$ ranʌ$_3$ taa$_4$ pomap^ha$_5$ ehtuti$_6$ bam^tso$^{?}$noti$_7$ tso$^{?}$metu$^{?}$i$_8$. — 26. sitʌʌk^se$^{?}$$_1$ u$_2$ basanuahka$_3$, hunu$^{?}$ru$_4$ mi$^{?}$an^u$_5$, pʌʌ$_6$ pomap^ha$_7$ ehtu$_8$ huuma$_9$ ma$_{10}$ tsahni$^{?}$i$^{?}$et^kaku$_{11}$, ma$_{12}$ u$^{?}$uruhkunu$_{13}$. 27. sitʌʌ$_1$ tenanʌʌ$_2$, —ai$^{?}$ku$_3$ ranʌ$_4$ hani$^{?}$nʌʌ$_5$. taa$_6$ pomap^ha$_7$ sooti$_8$ tanʌ$_9$ watsik^i$^{?}$inʌʌ$_{10}$. — mekʌ$_{11}$. 28. sitʌʌ$_1$ su$^{?}$anet^$_2$ sʌmʌnomi$^{?}$-anu$_3$, tʌwooyʌkarʌʌ$_4$. 29. subet^$_1$.

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ing$_8$. 20. One$_1$ woman$_2$ said$_{10}$, —I$_8$ forgot$_9$ my$_3$ ax$_4$ and$_5$ my$_6$ skillet$_7$.— 21. One$_1$ man$_2$ /is/ dragging$_3$ his$_3$ teepee$_4$ on horseback$_4$, came$_8$ to them$_7$. 22. That$_1$ woman$_2$ swam off$_6$ there$_3$ towards$_5$ their$_4$ camping places$_5$. 23. Here$_1$ (she) found$_7$ her$_2$ ax$_3$ and$_4$ her$_5$ skillet$_6$, as$_9$ it$_8$ was caught in water$_5$. 24. Their$_1$ menfolk$_2$ said$_4$, —Our$_3$ pig meat$_4$ all floated off$_5$. 25. When$_8$ it$_1$ dries$_2$, we$_3$ our$_4$ pickings$_5$ along these various$_6$ drifts /along$_7$/ will gather up$_8$.— 26. When$_3$ it$_2$ went down and dried$_3$, these ones$_1$ went$_2$ along the creek$_4$ (and) found$_{13}$ /it$_{12}$/ their$_6$ pickings$_7$ here and there$_{13}$ at various places$_8$ as$_{11}$ /it$_{10}$/ each one hung$_{11}$ on trees$_9$.
27. These$_1$ men$_2$ said$_{11}$, —We$_4$ did$_5$ badly$_3$. We$_9$ lost$_{10}$ lots of$_8$ our$_4$ pickings$_7$.— 28. These ones$_1$ at that place$_2$ all moved away$_3$, (and) are moving around hunting$_4$. 29. That is all$_1$.

12: Canonge L-5 (ca. 1950-1955) 1958 NO6 Comanche NO6
Oklahoma

XXXIV

539 1. soobe$^{?}$ʌkʌtsa$^{?}_{1}$ rʌs$_{2}$ su$^{?}$rna$_{3}$ nʌmanʌʌ$_{4}$ kahnʌ̃ba$^{?}$i$_{5}$.
2. urʌʌ$_{1}$ ahpʌ$^{?}$kʌ̃se$^{?}_{2}$, —taa$_{3}$ kunatsa$^{?}_{4}$ tsu$^{?}$ma$^{?}$i$_{5}$. —
3. surʌkʌ̃se$^{?}_{1}$ pʌ$_{2}$ kwʌhi$_{3}$, —tahi$_{4}$ nomohkakʌtu$^{?}$i$_{5}$ nʌ$^{?}_{6}$.
tahi$_{7}$ konookwatu$^{?}$ikʌ̃$_{8}$. — mekʌ$_{9}$. 4. sitʌkwʌ̃kʌse$^{?}_{1}$ si$^{?}$anetʌ̃$_{2}$
mi$^{?}$anu$_{3}$, hunu$^{?}$betu$_{4}$. 5. sitʌkwʌ̃kʌse$^{?}_{1}$ hunu$^{?}$betu$_{2}$ mi$^{?}$anu$_{3}$,
si$^{?}$ana$_{4}$ tobo$^{?}$ihupiitʌ̃$_{5}$, pʌhʌ$_{6}$ waikinʌ̃kahtu$_{7}$ pʌhʌ$_{8}$ tso$^{?}$-
mepʌ̃ha$_{9}$ tʌbakimi$^{?}$a$_{10}$, pʌhʌ$_{11}$ waikina$_{12}$ tʌhpé$^{?}$kʌakʌnu$_{13}$.
6. sitʌkʌ̃se$^{?}_{1}$ ma$_{2}$ kumahpʌ$^{?}_{3}$, —ikʌ̃hi$_{4}$ nʌ$^{?}_{5}$ ma$_{6}$ pamʌ̃-
tso$^{?}$nikʌ̃hi$_{7}$ punitu$^{?}$i$_{8}$, — mekʌ̃se$^{?}_{9}$ surʌ$_{10}$ yʌkwihtsi$_{11}$.
ukʌ̃hu$_{12}$ mi$^{?}$anu$_{13}$, piahuuma$_{14}$ ukʌ̃hi$_{15}$ tsiwainu$_{16}$. 7. si$^{?}$ana-
kʌ̃se$^{?}_{1}$ pamʌ̃tso$^{?}$nikaaba$_{2}$ parúuku$^{?}_{3}$ haahpi$_{4}$. 8. sitʌkʌ̃se$^{?}_{1}$
ma$_{2}$ wʌhkúpanu$_{3}$. 9. surʌkʌ̃se$^{?}_{1}$ yuupʌ̃$_{2}$. 10. sitʌkʌ̃se$^{?}_{1}$
tenahpʌ$^{?}_{2}$, —nohi$^{?}_{3}$ tsaahtʌkʌ̃hútu$^{?}$i$_{4}$ tanʌ̃$_{5}$. — me$_{6}$ yʌkwii-
yu$_{7}$. 11. pʌhʌ$_{1}$ waikinʌ̃kahtu$_{2}$ sitʌ$_{3}$ ma$_{4}$ wihínu$_{5}$. 12. si-
tʌkwʌ̃kʌse$^{?}_{1}$ si$^{?}$anetʌ̃$_{2}$ mi$^{?}$anu$_{3}$, pʌʌ$_{4}$ kahnikʌ̃hu$_{5}$. 13. si-

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539 1. Long ago$_{1}$, it is said$_{2}$, somewhere$_{3}$ Indians$_{4}$ had a home$_{5}$.
262 2. Their$_{1}$ father$_{2}$ (said), --Our$_{3}$ firewood$_{4}$ is used up$_{5}$.—
3. That one$_{1}$ said to$_{2}$ his$_{3}$ wife$_{3}$, —I$_{4}$ will hitch up for$_{5}$ us$_{4}$.
We two$_{7}$ will go to get firewood$_{8}$.— 4. These two$_{1}$ at this
place$_{2}$ went$_{3}$ towards (the) creek$_{4}$. 5. These two$_{1}$ went$_{3}$ to-
wards (the) creek$_{2}$, (and) here$_{4}$ came to a stop$_{5}$, (they) went
on loading$_{10}$ their$_{8}$ gatherings$_{9}$ into$_{7}$ their$_{6}$ wagon$_{7}$, (and)
their$_{11}$ wagon$_{12}$ filled up$_{13}$. 6. /This$_{1}$/ her$_{2}$ husband$_{3}$ (said),
—I$_{5}$ will look$_{8}$ in this$_{4}$ /this$_{4}$/ drift /in$_{7}$/,— that one$_{10}$ (was)
saying$_{9}$ 11. (and he) went$_{13}$ there$_{12}$, (and) poked around$_{16}$ in
this$_{15}$ with (a) big stick$_{14}$. 7. Here$_{1}$ among the drifts$_{2}$ (a)
raccoon$_{3}$ was lying$_{4}$. 8. This one$_{1}$ killed$_{3}$ it$_{2}$. 9. That one$_{1}$
was (a) fat one$_{2}$. 10. This$_{1}$ man$_{2}$ said$_{4}$ $_{7}$. —We$_{5}$ are about
to eat$_{4}$ very$_{3}$ good$_{4}$.— 11. This one$_{3}$ threw$_{5}$ it$_{4}$ into$_{2}$ their$_{1}$
wagon$_{2}$. 12. These two$_{1}$ at this place$_{2}$ went$_{3}$ to$_{5}$ their$_{4}$ houses$_{5}$.

12: Canonge L-5 (ca. 1950-1955) 1958 NO6 Comanche NO6
Oklahoma

Comanche Texts

tʌkʌse?$_1$ ma$_2$ kumahpʌ?$_3$ pʌhʌ$_4$ konoopʌha$_5$ tsayumi?inu$_6$, wihnu$_7$ piakohtoonu$_8$. sihka$_9$ parúuku?a$_{10}$ pʌhátsahkwe?yanu$_{11}$. 14. sitʌkʌse?$_1$ ma$_2$ kwʌhʌ$_3$ sukʌhu$_4$ ma$_5$ kohtoopʌka$_6$ ma$_7$ ku?inanu$_8$. 15. sitʌʌkʌse?$_1$ wihnu$_2$ rʌhkánu$_3$, sihka$_4$ pʌʌ$_5$ ahpʌ?a$_6$ pʌmʌ$_7$ tʌbehkaka?ihe$_8$ u$_9$ ku?inʌtsi$_{10}$, tsaahtʌhkanu$_{11}$. 16. sitʌkʌse?$_1$ marʌʌ$_2$ ahpʌ?$_3$, —tʌbitsi$_4$ tsaaku$_5$ tamʌ$_6$ tʌrʌe?tʌʌ$_7$ tʌhka?inʌʌ$_8$. -- me$_9$ yʌkwiiyu$_{10}$. 17. pʌi$_1$ tʌkʌ-kakʌse?$_2$ marʌʌ$_3$ tʌrʌe?tʌʌ$_4$ nohínuraahkwainu$_5$, pʌʌ$_6$ tʌhka?ihe$_7$ tʌbitsi$_8$ tsaa$_9$ wʌsukaatʌ$_{10}$. 18. subetʌ$_1$.

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13. This$_1$ her$_2$ husband$_3$ unloaded$_4$ their$_5$ firewood$_6$, then$_7$ (he) made a big fire$_8$, (and) (they) skinned$_{11}$ this$_9$ raccoon$_{10}$. 14. /This one$_1$/ his$_2$ wife$_3$ roasted$_8$ it$_7$ there$_4$ in$_4$ his$_5$ fire$_6$. 15. These ones$_1$ then$_2$ ate$_3$, roasting$_{10}$ /it$_9$/ this$_4$ what$_8$ their$_5$ father$_6$ killed for$_8$ them$_7$. (They) ate good$_{11}$. 16. This$_1$ their$_2$ father$_3$ said$_{9,10}$. —Our$_4$ children$_7$ really$_4$ ate$_8$ good$_5$.— 17. When$_2$ they$_1$ ate$_2$, their$_3$ children$_4$ ran around playing$_5$, /and/ really$_8$ felt$_{10}$ good$_9$ about$_{10}$ what$_7$ they$_4$ ate$_7$. 18. That is all$_1$.

12: Canonge L-5 (ca. 1950-1955) 1958 NO6 Comanche NO6
Oklahoma

XXXV

539 1. soobe²ʌʌkʌtsa²₁ rʌʌ₂ atabitsiⁿʌʌ₃ su²ana₄ nobitʌnu₅.
2. surʌʌkʌse²₁ narʌhka²tsu²manu₂. 3. urʌʌ₁ nanawa²ihpʌ-
²anʌʌkʌse²₂ pʌʌ₃ kahni₄ yʌkwinu₅. 4. urʌʌmatʌkʌse²₁,
—tanʌwitsa₂ ohʌhi₃ ma₄ pia²ʌmahpaakʌhi₅ kʌrʌ²atsiha₆
taa₇ yʌihtʌhkaru²iha₈ ahwemi²anu₉. — 5. sitʌʌkʌse²₁ si-
²anetʌ₂ pʌʌ₃ ku²wʌhora²a₄ himahtsi₅, sukʌhu₆ ʌmahpaa-
kʌhu₇ mi²anu₈. 6. tahkwe²yu²itsi₁, pʌʌ₂ muhpo²ma²ai₃
makʌhu₄ weenu₅, tʌmarʌʌmoaku₆ sihka₇ kʌrʌ²atsiha₈
ahwénu₉. 7. sʌmʌ²kʌse²₁ urʌʌmatʌ₂, —keta²ka₃ mubisi-
tʌʌ₄ mahka₅ tai₆ ahweku₇. — me₈ urii₉ niikwiiyu₁₀.
8. sitʌʌkʌse²₁ si²anetʌ₂ pʌʌ₃ ahwepʌha₄ narʌsokoko₅
noohtsi₆, pʌʌ₇ kahnikʌhu₈ mi²anu₉. 9. sitʌʌ₁ pitʌnu₂.
10. pʌʌ₁ kahnikʌku₂ kohtoo²etʌtsi₃, sihka₄ pʌʌ₅ ahwe-
pʌha₆ tʌkʌhmaninu₇. 11. sʌsʌmʌ²₁ marʌʌkʌ₂ tsuhnipʌma²-
aihku₃ ma₄ karʌkʌnu₅. 12. sʌsʌmʌ²kʌse²₁ pʌmʌ₂ u₃

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539 1. Long ago₁, it is said₂, other tribe of Indians₃ camped₄
222 there somewhere₄. 2. Those ones₁ ran out of groceries₂.
3. Their₁ women/olk₂ set up₃ their₃ teepee₄. 4. One of
262 them₁ (said), —We ought to₂ go dig₃ water lily roots₄ in
that₃ /this₄/ big lake₅ /in/ /what₆/ [which] we₇ will eat for
supper₈.— 5. These ones₁ at this place₂ taking₃ their₃ hoes₄,
went₅ there₆ to (the) lake₇. 6. Taking off (their) shoes₁,
with₂ their₃ hoes₃ went down₄ in it₅, (and) dug up₆ a lot of₇
these₇ water lily roots₈. 7. One₁ of them₂ said₃ to them₄,
—Don't₅ blow your noses₆ as₇ we₈ dig₉ this₁₀.— 8. These ones₁
at this place₂, carrying₄ their₃ diggings₄ in sacks₅, went₆ to₇
539 their₇ camp₈. 9. These ones₁ arrived₂. 10. Each one mak-
262 ing a fire₃ in₄ their₁ homes₂ (they) cooked₇ /this₄/ their₃
digging₆. 11. Some₁ of them₂ boiled₃ it₄ with bones₅.
252 12. Some₁ /themselves₂/ fried₄ it₅ in₆ that₇ fat₈. 13. One₁

12: Canonge L-5 (ca. 1950-1955) 1958 NO6 Comanche NO6
Oklahoma

Comanche Texts

yuhuk^4 u3 kwasʌkanu4. 13. sʌmʌ?k^se?1, —nʌtsa?2 nah3 539
nʌ4 ahwep^ha5 kusiwʌhpimaru?i5. — mekʌ7. 14. sitʌmk^se?1
huba?ainu2. 15. sʌmʌ?oyet^1 tʌmarʌʌmoaku2 yuhúnohkonu3.
16. marʌʌ1 nanahtenanʌmk^se?2, —tai3 makaaka4. — me5
urii4 niikwiiyu7. 17. sitʌmk^se?1 tʌk^son^tsi2, pʌʌ3
tʌkʌhmanip^ha4 tsawʌni?inu5. 18. sitʌmk^se?1, —nohi?2
tsaaku3 mʌnʌ4 wa?ihpʌ?anʌʌ5 tai4 tʌkʌ?ahwekʌnu7.
19. tan^se?1 tʌbitsi2 tsaaku3 ma4 rʌhkánu5. 20. pʌe-
ts^ku1 tanʌ2 itʌʌmati3 pimoróo?taiboo?nʌʌ4 kuhtsu?k^hi5
tʌbehkaru?inʌʌ4, — mek^se?7 surʌʌ8 tenanʌʌ9 niwʌ-
nʌʌyu10. 21. surʌʌk^se?1, —ke2 tanʌ3 nah4 tsihakooiwa?i-
tʌʌ5, ihka4 sokokuhpaiki7 ta8 tʌhka?ena9 sʌa?eku10. —
mek^se?11 surʌʌ12. 22. surʌʌk^se?1 u2 bʌetsʌku3
suhka4 piayuup^ha5 pimoróo?a6 tʌbehkanu7. 23. si?anet^1
sitʌʌ2 ma3 inanu4, ma5 basahka6, nomi?anu7.
24. subet^1.

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said7, —I2 will4 just3 cook4 my4 diggings5 in ashes6.— 539
14. These ones1 made coffee2. 15. All of them1 made3 lots 262
of2 fry bread3. 16. Their1 menfolk2 said to3 7 them4. —Feed4 [252]
us5.— 17. These ones1 spreading a cloth2, set out3 their3
cooked things4. 18. These ones1 (said), —Very2 good3
[that which] you4 women5 dug for7 us6 to eat7. 19. We1
really2 ate3 it4 good5. 20. Tomorrow1 we2 will kill4 one of
these3 coyboys'4 cattle /one of5/,— said7 9 those men8.
21. Those ones1 (said), —We3 just4 won't2 starve6, as10 our8
food9 grows10 inside7 this6 earth /about7/,— said11 those ones12.
22. Those ones1 that2 morning3 killed7 that4 big fat5 cow6.
23. At this place1 these ones2 jerked4 it3, (and) when4 it5
dried6, (they) moved away7. 24. That is all1.

12: Canonge L-5 (ca. 1950-1955) 1958 NO6 Comanche NO6
Oklahoma

XXXVI

539 1. soobe?ʌ$_1$ nʌnʌ$_2$ tʌa$_3$ tʌhíma?eeyu$_4$. 2. okuse?$_1$ Lawton-a$_2$ kwihne?nakwʌ$_3$ nʌmʌ$_4$ paraiboo?$_5$ kahníba?i$_6$. 3. sukukuse?$_1$ nʌnʌ$_2$ u$_3$ kahnikʌku$_4$ waha$_5$ u$_6$ kahnitaikʌku$_7$ tʌhíma?eeyu$_8$. 4. surʌse?$_1$ nʌmʌ$_2$ paraiboo?$_3$ tʌhimʌrabeni$_4$ nʌmi$_5$ nobitʌrʌni?eeyu$_6$. 5. setʌse?$_1$ nʌʌmʌ$_2$ suhka$_3$ tabeni$_4$ ukʌhu$_5$ sʌmʌnokima?etʌ$_6$, nobitʌ?eeyu$_7$. 6. wihnu$_1$ tʌehbuharabeni$_2$ pʌetsʌkusʌ$_3$ tʌhíma?eeyu$_4$, nah$_5$ hina$_6$ oyo?kʌsʌ$_7$ ta$_8$ tʌhka?ena$_9$ tʌasʌ$_{10}$ wanakotse?a$_{11}$. 7. surʌʌse?$_1$ sʌsʌmʌ?nʌʌ$_2$ wa?ihpʌ?anʌʌ$_3$ suhka$_4$ wanakotse?a$_5$ petihtai?eeyu$_6$. 8. tʌasʌse?$_1$ surʌʌ$_2$ wo?arʌhkapʌha$_3$, —wo?abi$_4$ ma?$_5$.— me$_6$ niwʌnarʌ$_7$, u$_8$ betihta?eeyu$_9$. 9. nʌ$_1$ ahpʌ?se?$_2$ suhka$_3$ urʌʌ$_4$ tʌhimana$_5$ urii$_6$ hanikʌ-

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539 1. Long ago$_1$ it is said$_2$ we$_3$ go to get rations$_4$. 2. There
657 to$_1$ (the) north of$_2$ Lawton$_3$ our$_4$ agent$_5$ had a house$_6$.
262 3. There$_1$ we$_2$ go to get rations$_3$ to$_4$ that$_5$ house$_6$ to$_7$ two$_8$ /that$_9$/ rooms$_{10}$. 4. /That$_1$/ our$_2$ agent$_3$ (on) ration day$_4$ tells$_5$ us$_6$ to camp$_7$. 5. Those various$_1$ Indians$_2$ that$_3$ day$_4$ all come moving$_5$ there$_6$, (they) camp$_7$. 6. Then$_1$ early$_2$ Saturday$_3$ morning$_3$ (we) get rations$_4$, just$_5$ what$_6$ /all$_7$/ one$_8$ eats$_9$ also$_{10}$ soap$_{11}$. 7. /Those$_1$/ some$_2$ women$_3$ throw away$_4$ that$_5$ soap$_6$. 8. Also$_1$ those ones$_2$ (are) saying$_3$ (of the) rice$_4$, —It (is)$_5$ worms$_6$,— (and) throw$_7$ it$_8$ away$_9$. 9. My$_1$ father$_2$ /that$_3$/ their$_4$ rations$_5$ fixes for$_6$ them$_7$. 10. Those

Comanche Texts

ʔeeyu$_{7}$. 10. surʌʌse$^{ʔ}_{1}$ wihnu$_{2}$ tabetʌkʌtsi$_{3}$, pimoróo^{ʔ}a$_{4}$ tʌkwʌsʌ^{ʔ}eeyu$_{5}$. 11. hayarokwetʌʌ$_{1}$ nʌmʌnaahkanʌse$^{ʔ}_{2}$ sʌmʌ^{ʔ}a$_{3}$ pimoróo^{ʔ}a$_{4}$ na^{ʔ}nʌbe^{ʔ}ku$_{5}$ tʌháni^{ʔ}eeyu$_{6}$. 12. tʌasʌ-se$^{ʔ}_{1}$ nʌ$_{2}$ ahpʌ$^{ʔ}_{3}$ suhka$_{4}$ urii$_{5}$ hanikʌ^{ʔ}eeyu$_{6}$. 13. setʌse$^{ʔ}_{1}$ nʌʌmʌ$_{2}$ wihnu$_{3}$ sooko$_{4}$ narʌhka^{ʔ}rua^{ʔ}etʌ$_{5}$, tʌasʌ$_{6}$ tʌhka-pʌrua^{ʔ}etʌ$_{7}$, pʌʌ$_{8}$ kahnikʌhu$_{9}$ pitusʌ$_{10}$ nomia^{ʔ}eeyu$_{11}$. 14. sunihku$_{1}$ surʌʌ$_{2}$ usúni$_{3}$ hanimia^{ʔ}eeyu$_{4}$. 15. nʌmʌ$_{1}$ sokohne$_{2}$ ta$_{3}$ tsatuwahka$_{4}$, nʌmi$_{5}$ bʌakʌnu$_{6}$. 16. subetʌ$_{1}$.

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ones$_{1}$ then$_{2}$ [after] eating dinner$_{3}$, kill$_{5}$ cattle$_{4}$. 11. Four$_{1}$ families$_{2}$ butcher$_{6}$ one$_{3}$ cow$_{4}$, dividing (it) evenly$_{5}$. 12. Also$_{1}$ my$_{2}$ father$_{3}$ fixes$_{6}$ that$_{4}$ for$_{6}$ them$_{5}$. 13. Those various$_{1}$ Indians$_{2}$ then$_{3}$ get$_{5}$ lots of$_{4}$ groceries$_{5}$, also$_{6}$ (they) get meat$_{7}$, (then) move$_{11}$ back$_{10}$ to$_{9}$ their$_{8}$ homes$_{9}$. 14. In that way$_{1}$ those ones$_{2}$ always$_{3}$ go on doing$_{4}$. 15. When$_{4}$ 'they'$_{3}$ opened$_{4}$ our$_{1}$ country$_{2}$, (they) stopped doing for$_{4}$ us$_{5}$. 16. That is all$_{1}$.

22: Dacus Q-3 (no date) 1960 NO6 Comanche NO6
(ca. 1870)

[ca. 1870] 538 177

for the fox, the buffalo for the ox, the falcon for the kite, the quail for the dove, while the enemy of all, the banned wolf, plays the same part for the Comanche fabulist he has performed for all other fabulists.

The Comanches have, also, lodge-fire legends of their race, and of notable men, and incidents in their history which have been handed down through many generations. One or two of these may prove interesting. 538

"A long time ago there was a great drought. The streams dried up. The grass withered on the plains, then in the valleys. The heavens rained heat, and the dry grass took fire and burned over the whole earth. The animals all fled away, or died. There was nothing to eat. Qua-co-che-bitche was chief of a band. Among them there were many women and children. They lay upon the ground, and their hearts were weak. The sky was yellow with the heat, and all famished, for there was no shade and they had nothing to eat nor water to drink. Qua-co-che-bitche was a great hunter, and he prayed to the Great Spirit to send the buffalo back to the plains. Being strong, he took his bows and arrows and left the camp, saying that he would be back with food in six days. He traveled toward sunrise. It was two days after he left the lodges. He was wearied by journeying and fasting. The sun was sinking in the West, and Qua-co-che-bitche's heart was weak. He was ready to fall down. But he went a little further toward a clump of trees that were green, as if they grew by water. He saw a great stream flowing from under a hill side. His heart grew strong. He approached the crystal waters. He beheld the tracks of an innumerable herd of buffaloes. There were old ones and young ones—a great multitude. The trail was fresh. He quenched his thirst with the cool water, and was strong. He followed the trail rapidly. He soon came in sight of a great object, which he at first thought was a mountain. But on coming nearer it moved. Qua-co-che-bitche was alarmed. His heart grew weak. It was a great buffalo. It had a thousand feet and was very high and covered a large place. When it moved the earth trembled. A voice came to Qua-co-che-bitche, from the waters, bidding him slay the buffalo. Thus encouraged, he attacked it. He was surprised that his arrows were so effective. The great buffalo soon fell, making a noise like thunder and causing an earthquake. He cut a great quantity of flesh from the hump, and after strengthening his heart by eating, he started with some meat for his tribe. He went toward the setting sun. He had not traveled far when he met them, all coming at the command of a voice in the air to feast of the great buffalo. They went forward to the stream of clear water and feasted, for four moons, on the flesh of the great buffalo, and drank water from the pure stream. Their hearts became strong. They made shields of the hide of 539

[ca. 1870]

539 the great buffalo, and it was found that arrows would not go into them. They were thus provided with invulnerable shields, and went against their enemies, the Lipans, and were successful, for the Lipans were weak when they saw the Neum, and offered no resistance, but allowed themselves to be killed. The tribe got much plunder, and were happy. It was at the time of the great buffalo. It all happened a long time ago."

"Once Quirts-coo-tchat was chief of the Quo-ha-dee band. Then they were at war with the Cheyennes. It was a long time ago. One day Quirts-coo-tchat was pursuing an elk alone. He was a long way from his people. Suddenly he was surrounded by his enemies. Quirts-coo-tchat spoke in their language, but they would not believe him. They talked to him in the *Neum* tongue, but he seemed not to know what they said. He spoke in the tongue of the *Wichitas*, but they would not believe that he was not a *Neum*. They prepared to kill him, for he showed that he was a warrior. They determined to have a feast, and so they took him to the lodges and waited until the next day, when all the chiefs of the tribe came. Quirts-coo-tchat was very wise, and a great medicine man. He could cause his words to travel in the air. It was the hour when the hunters had come in and the warriors were taking their rest. He sent his words to all the Quo-ha-dees. He was at a certain place in the hands of the Cheyennes. The words came quick on the breeze and Koot-eth-che, who was a great warrior, gathered the men of war together and led them toward their enemies. They were met by Quirts-coo-tchat, who had made the warriors who guarded him fall asleep, and the straps which bound him he caused to fall in pieces, and then he rose and went out to meet his warriors. When the sky in the East grew red the next morning, the Qua-ha-dee warriors fell upon their enemies and took more scalps than two ponies could bear away. The path of the Cheyennes was stained with much blood. Quirts-coo-tchat also went against the Mexicans, and because he was a great medicine, they fled, and left their thunder [cannon] which the Quo-ha-dees buried so that the Mexicans could not find it any more, and to this day the Mexicans have no big thunder. He met a greater medicine man than he was, however, in the person of a venerable white man with a long beard, who had with him two daughters. They were fair as the white flowers of the prairie. The old man came in peace, and was received as a messenger, from the Great Chief of Washington. The Quo-ha-dees treated him well. Quirts-coo-tchat desired that the man with the white beard should give him one of his daughters to be his wife. On one condition. He said that Quirts-coo-tchat should go to Texas with him. He went, but he never came back again. A Quo-ha-dee, however, had it revealed to him by the Great Spirit, that

22: Dacus Q-3 (no date) 1960 NO6 Comanche NO6
(ca. 1870)

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he was carried into the white man's country and that they gave him to a great monster, with wings, that lived upon the mighty waters at the place where the sun rises, and it had flown away with him. This was a long time ago. 'Our people think white men bad medicine.'"

The Comanches believe in a Supreme Being, and in many minor deities —that is, in the manifestation of a supernatural power in the operations of nature. Their religious ideas, if such a term may be allowed, are of the vaguest character. They bury their dead, with great secrecy, and place in their graves weapons and food. They believe in the immortality of man, and picture a fair paradise beyond the boundary of time. They have few ceremonies of a religious character. For the dead, they offer prayers at the rise of the sun. With their faces turned toward the rising orb of day, over the graves of their departed friends, they set up a howl sufficient to strike terror to the heart of one unaccustomed to hear them. They are not a happy people. Like all aborigines, they are grave, taciturn and moody.

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Lyon's Katheiron

For Preserving and Beautifying the Human Hair, to Prevent Its Falling Out and Turning Grey.

A well preserved Head of Hair, in a person of middle age, at once bespeaks refinement, elegance, health and beauty. It may truly be called Woman's Crowning Glory, while men are Not insensible to its advantages and charms. Few things are more disgusting than thin, frizzly, harsh, untamed Hair, with head and coat covered with dandruff. Visit a barber and you feel and look like a new man. This is what LYON'S KATHAIRON will do all the time. The charm which lies in well placed Hair, Glossy Curls, Luxuriant Tresses, and a Clean Head, is noticeable and irresistible.

Missouri Republican, *November 8, 1872*

27: St. Clair & Lowie U,E-4,5 (no date) 1909
NO6 Comanche NO6
Wind River NQ19

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SHOSHONE AND COMANCHE TALES

COLLECTED BY H. H. ST. CLAIR, AD; EDITED BY R. H. LOWIE

THE following tales were recorded by Mr. H. H. St. Clair, ad, among the Wind River Shoshone of Wyoming and the Comanche, and are edited on the basis of his interlinear renderings. As a collection of Shoshone myths from Lemhi, Idaho, has been published recently,[1] Wind River duplicates are given only in abstracts referring to points of difference.

The most noteworthy feature of the new Shoshone myths is the occurrence of certain widespread motives not obtained from the Lemhi Indians. Foremost among these is the marriage of two girls to stars. Very significant details connect the Wind River version with that of the Blackfoot. In both cases, the girls, after having wished for star-husbands, are delayed by the loss of their baggage; in both the star-child disappears on the infraction of a taboo, and becomes a star. The eye-juggler motive is naturally joined to a story, shared by the Lemhi and Comanche, of blind Coyote's adventures; a similar sequel occurs in the Blackfoot variant. The magic flight turns up in an ogre tale not related to the published Dzŏ'avits myths, which has also absorbed the crane-leg bridge motive of the Lemhi Bear and Deer story. Unfortunately, the cosmogonic fragments do not elucidate the relation of Ā'pŏ ("Our Father") to Wolf and Coyote, with whom the Lemhi occasionally identify him, while at other times he appears as a distinct character. In the colorless account of the Deluge, birds are sent out for land, but the diving for earth is not explicitly mentioned. The belief that the crow turned black in consequence of having devoured the drowned Indians is common to the Wind River and Lemhi people, though among the latter it was voiced only in conversation with the writer, and not in connection with the tale.

The Comanche myths are far too few in number to permit a thorough-going comparison with Shoshone folk-lore. The eye-juggler motive

[1] Lowie, "The Northern Shoshone" (*Anthropological Papers of the American Museum of Natural History*, vol. ii, part ii, pp. 236–302).

[p. 265]

27: St. Clair & Lowie U,E-4,5 (no date) 1909
NO6 Comanche NO6
Wind River NQ19

C W 539 171 C 539 171 occurs in the same combination as in the Wind River version; the union of these two elements seems to be peculiar to these Shoshonean groups. In one myth, the widely diffused story of the hoodwinked dancers precedes Coyote's defeat in a handicap race as told at Lemhi. "The Deserted Children" joins a familiar Prairie tale with an ogre story. Coyote's humiliation of a white fellow-trickster is exactly paralleled in Lemhi mythology. The account of the liberation of hoarded buffalo for the benefit of mankind has rather close homologues among the Blackfoot, Arapaho, and Gros Ventre. In an interesting composite myth, both the regulation of the seasons and the origin of death are accounted for. The first part is a somewhat more elaborate parallel of published Lemhi and Wind River narratives. As in Blackfoot mythology, the mortality of man is determined by the sinking of a rock.

W [539] [171]

1. THE BUNGLING HOST[1]

(Shoshone Story)

W 539 [171] (The animals visited are Beaver, Owl, and Elk. The only noteworthy peculiarity of this version, as compared with that from Lemhi, is the resuscitation of Beaver's children when their bones are thrown into the water.)

2. PORCUPINE AND COYOTE[2]

(Shoshone Story)

(One of Coyote's children takes the place of Coyote's excrement as his guardian.)

3. COYOTE'S FLIGHT

(Shoshone Story)

Coyote was walking along. He saw a bear digging. Coyote looked at him through the grass. "You bob-tailed bear!" he cried. The bear charged on him, but Coyote ran off. Then he cried, "You crop-eared bear!" The bear ran towards him. Coyote said, "You are a bear, you cannot catch me." The bear pursued him. When he was close to him, Coyote cried, "You cannot run through the brush," and took to the brush; but the bear followed him through the brush. When he was close to the fugitive, Coyote cried, "You are a bear, you cannot swim." He jumped into the water. The bear followed in; Coyote got to the other side, and ran on. "You are a bear, you cannot run on the prairie." But again the bear was gaining on him. Coyote got to a buffalo. "O brother-in-law! the bear is after me." — "Well, stand behind me!" The bear caught up to them. The buffalo advanced, hooked and killed him. Thus he saved Coyote.

Coyote walked on. He met a stranger. The man told him, "Over there on that hill there is a bad rock. If any one takes any of the pile of beads

[1] Lowie, *l. c.* p. 263. [2] *Ibid.* p. 267.

27: St. Clair & Lowie U,E-4,5 (no date) 1909
NO6 Comanche NO6
Wind River NQ19

W 539

the crane, the chief of the birds, the big black eagle, the white-tailed bald eagle, the chicken-hawk (gĭ'nĭ) and the hŏ'mara, the owl, the crow, the magpie, and the dogo'a-rŭ'ka (snake-eater). Our Father made everything; he made us.

Our Father sent the Crow, who was sitting on a high mountain, to bring earth. "Get earth! I will once more create the drowned people." Then the Crow flew away, and after a while came back to the creator. "You must have been eating the drowned people. You stink. Go back! — Now, you, little Chickadee, bring dirt! Then I'll create all the people again." When the Chickadee returned with dirt, our Father made the earth and sky. We now walk on the ground he made. He said, "Now, my children, pray to me; then I will listen to you, and take pity on you."

The whole earth was covered with water. Only on a high mountain there was a dry spot.[1] Our Father sent the Crow to get earth in order to make our land. Then the Crow came back stinking. "You are crazy," said the Father; "you have eaten the drowned people. Now, go back, and go around homeless. You will eat whatever any one has killed. Go, now! You will be black." Then he said to the small birds, "Come, I will now hear which one of you has a good heart and good sense." He found that the Chickadee was the only one that had any sense and was good-hearted. Then he bade it bring earth. It brought it. Our Father made the earth out of it. "It will be small," he said, "for little hands brought it. You will have six moons. You will not lose track of tongues. You have good thoughts."[2]

II. THE HOODWINKED DANCERS

(Comanche Story)

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Coyote met a Skunk. "Halloo, brother! I am very hungry. Let us work some scheme to get something to eat! I will lead the way, do you follow." — "Well, I will do whatever you propose." — "Over there is a prairie-dogs' village. We will stay here until daylight. In the morning you will go to the prairie-dog village and play dead. I will come later and say to the prairie-dogs, 'Come, let us have a dance over the body of our dead enemy!' Well, go there, puff yourself up, and play dead." Skunk followed his directions. Coyote got to the prairie-dogs. "Come, we will have a dance. Stop up your holes tight, let every one come here. Our enemy lies dead before us. Do you all stand in a big circle and dance with closed eyes. If any one looks, he will turn into something bad." As they were dancing, Coyote killed one of them. "Well, now all open

[1] Lowie, *l. c.* p. 247.

[2] The last sentences are obscure. There seems to be a reference to the connection between months and tongues, as indicated in one of the Comanche tales (p. 280).

27: St. Clair & Lowie U,E-4,5 (no date) 1909
NO6 Comanche NO6

539 your eyes! Look at this one; he opened his eyes and died. Now, all of you, close your eyes and dance again; don't look, or you will die!" They began to dance once more, and Coyote commenced to kill them. At last one of them looked. "Oh, he is killing us!" Then all the survivors ran for their holes. While they were trying to get in, he killed them. Coyote and Skunk gathered all the corpses and piled them up by a creek. They built a fire and cooked them.

"Well," said Coyote, "let us run a race for them! The one that wins shall have all the good fat ones." [1] — "Oh"! replied Skunk, "you are too swift; I am a slow runner, and can never beat you."— "Well, I will tie a rock to my foot." — "If you tie a big one, I will race with you." They were to run around a hill. Coyote said, "Well, go on ahead! I will catch up to you." Skunk began to run. Coyote tied a rock to his foot, and followed. Coyote said, "The one that is behind shall make a big fire, so there will be lots of smoke, and we shall be able to see where he is." Skunk got far ahead, and turned aside to hide. When Coyote had run past him, Skunk turned back to the meat-pile. Looking back, he saw a big column of smoke rising on the other side of the hill. He took all the meat and carried it home. He cut off all the tails and left them sticking out, with two poor little prairie-dogs for Coyote. Coyote thought Skunk was ahead of him. As he ran along, he said to himself, "I wonder where that fool is! I did not know he could outrun me." He got back to the pile, and saw the tails sticking out. He seized one, and it slipped out. He tried another one. "Oh, they are well cooked!" He tried another one. Then he got suspicious. He took a stick and raked up the fireplace, but could only find the two lean prairie-dogs. He thought some one must have stolen the meat. He ate the two lean prairie-dogs. Skunk, lying in his den, was watching him. As Coyote was standing to look around, Skunk threw one of the prairie-dog bones at him. Coyote then espied him lying in his camp. He saw all the meat around him. "Give me some of them!" — "No, we have run a race for them. I beat you, I am going to eat them all." Coyote begged him in vain for some food. Skunk ate it all. He was a better trickster than Coyote.

Another Version. — Coyote was knocking about on the prairie. There was a prairie-dog village there. Coyote got there. "Well, a bad disease is coming to us," he announced. The chief of the prairie-dogs, who was named Elk-Meat, went among his people, saying, "Coyote says a bad disease is coming to us." Coyote said, "Oh, tell your people we are going to dance." The chief told his people. "We will have it right in the centre of the camp." Then they gathered a lot of wood. Towards night-fall Coyote said, "Well, we are going to dance, a bad disease is coming." Then they gathered there and began to dance. While they were dancing,

[1] Compare Lowie, *l. c.* p. 274.

27: St. Clair & Lowie U,E-4,5 (no date) 1909
N06 Comanche N06

539

Coyote developed a scheme. As they came around to one side, he killed them with a stick while standing at the far end. Two little ones had just lost their mother. The younger of the two, peeping at Coyote, said, "O brother! they are killing us. What are we going to do? Let us run away!" He took the lead, and they fled. Looking back, one of them said, "Why, he is destroying all of us! He was merely deceiving us."

12. THE DESERTED CHILDREN [1]

(Comanche Story)

Long ago the Indians were camping in a certain place. Four children were playing by a creek. An older girl with a baby on her back came to join them. In the mean time all the Indians moved away without the children noticing it, as they were still playing by the creek. At last one of them happened to look up towards the camp and could not see the lodges. He called out to his mates, telling them the camp was broken. They called him a liar, and sent another one to look. He reported the same way. They did not believe him, either. A third one went to look, and also reported that all were gone. It was getting late in the evening. All left the creek and tried to follow the Indians' trail.

While they were going along, Coyote met them and warned them. "Right by the side of the road a big Owl has his house. Don't talk loudly when passing there, or he will hear you." They got to the house, and the little child began to cry. Owl heard him. "Bring my nephew here!" he said. The child thought it was really his uncle, and wanted to go to him. His older sister objected, but he persisted. At last she said, "Well, let us go over there!" Then all went to the Owl. The oldest girl was afraid. "The big Owl will eat us," she said. They got there. Owl immediately wanted to eat the child. The children began to plan how to escape. They said they wanted to wash by the creek. Owl permitted them to go, but bade them hurry back. They met a Frog there. "Frog, we are in trouble, and call upon you to help us. That Owl wants to eat us." — "Yes, I will help you." — "We are going to run off," they said. "When Owl calls us, do you answer for us, 'No, we are still washing.' Just continue fooling him, so that we will have a big start before he finds out." Owl called the children. Frog answered, "We are still washing." He repeatedly gave the same reply, fooling him. Owl at last thought they had run off. He went looking for them, and every few paces he called them as he went along. Frog continued to answer, "We are still washing." At last Owl came up to him. Frog said, "For once I have fooled you. The children went away a long time ago." Owl said, "You thin-legged rascal, you have been fooling me! You have let my game run away. I will kill you." He struck at him with his cane. Just as the

[1] Kroeber, *Gros Ventre Myths and Tales*, p. 102; Grinnell, *Blackfoot Lodge Tales*, p. 50.

27: St. Clair & Lowie U,E-4,5 (no date) 1909
NO6 Comanche NO6

539 cane descended, the Frog jumped into the water, leaving him standing on the bank.

Owl followed the children's trail. He had never been known to lose anything. After a short time he came in sight of them. They were fleeing as fast as they could. He was holding his stone club in his hand. They got to a big creek. There they saw a Fish-Crane sitting. "We are coming to you. That big Owl is after us. Help us!" He took a louse from his head, gave it to the oldest girl, and said, "Put this into your mouth. Though it tastes bad, do not spit it out before you get across to the other side. If you do this, I will make a bridge of my leg, so you can go across." She took the louse in her mouth, they crossed over, and then she spat out the louse. Owl got to Crane. "O Crane! there goes my game. Help me across! I want to catch them." Crane offered to let him cross on the same conditions as before. Owl spat out the louse in mid-stream, and fell into the river. He got out, and again pursued the children. He detected them in the open prairie. Seeing him, they were frightened. "What are we going to do?" A Buffalo-Calf was lying in front of them. "Buffalo-Calf, protect us!" — "I do not know whether I can help you, but I will try. Stand behind me!" Owl came up with his maul. "Oh, you're foolish! You know I won't retreat from you. That is my game, I will kill you." Calf stood still, pawing the ground. As Owl approached him, Calf charged on him, and threw him straight up to the moon. Hence the Owl is still sitting in the moon with its maul.

13. THE INDIAN AND THE BEAR

(Comanche Story)

An Indian was knocking about all by himself. A bear found him and gave chase. The Indian fled to the prairie. There he stood, not knowing what to do. Then he painted all his body green. "I will let him catch me." The bear caught up to him. The man stood still. Mentulae glandem retraxit(?). The bear said, "Ah, well! I guess he died yesterday or to-day." He went away, but after a while he came back and stood there, smelling the man. "He must have been dead for two days. Judging by the smell, he must have been dead longer than one day," he said.

14. TRICKSTER TALES

(Comanche Story)

Coyote was thinking how he might get some money. A great many soldiers were following his trail. Coyote took his kettle and dug out a place in the bank. There he made a fire and placed the kettle over it. He put in water, which began to boil. The soldiers were coming near. Their captain approached Coyote, asking him how he was. Coyote just continued cooking. The captain said, "You have a mighty good kettle!" — "Yes, it is a good one." — "Can't I buy it from you?" — "Oh, I

27: St. Clair & Lowie U,E-4,5 (no date) 1909
NO6 Comanche NO6

539

think a great deal of it." The captain said, "Well, I will give you my horse for it." — "Oh, no! You must offer something I care for very much." — "Well, I will give you two horses." — "My kettle is a mighty good one." — "Well, select whatever two horses you wish for it." Coyote then picked out two very fine horses, and departed. The soldiers left with their kettle. When they camped, they set the kettle down, poured in water, and sat watching to see it boil. They had to wait a very long time. "Evidently Coyote has got the better of us," they said. From that time on, the whites have always traded with the Indians. Coyote taught us to do so.

Second Version.[1] — One white man had heard a great deal about Coyote's trickery. He said, "Oh, I want to see him! Did you ever hear of any person getting cheated right before his eyes? Go, bring him here! I'll see whether he can beat me that way." Coyote was walking along a short distance away. One of them spied him. "There is Coyote, who always cheats everybody." The white man got out to look at him. He put on very fine clothes, mounted a good horse, and loped after Coyote until he caught up to him. "Hold on, my friend! I have heard how you always cheat people." Coyote answered, "Oh, you are mistaking me!" — "Oh, no! Go ahead and cheat me out of something." Coyote said, "My stuff for scheming is not here." — "Where is it, then, the stuff you cheat people with?" — "I have it at my house." — "Well, go fetch it and fool me!" Coyote said, "Lend me your horse." — "Where is your house?" — "Over the hill." The white man dismounted and lent him his horse. The horse was afraid of Coyote. Coyote said, "Give me all your clothes, or he will be afraid of me." So the white man gave Coyote all his clothes. Coyote put them on, mounted, and loped off. "I have fooled you already. You certainly are easily cheated." The white man stood there, waving to him to return; but Coyote did not mind him, and galloped away.

Third Version. — A short while after this adventure, Coyote was sauntering along a creek. He saw many people moving along with mules and horses. Coyote was eager to get some of them. He addressed the people, telling them they could camp by a certain clump of trees. They were small trees, which he had already cut into. The people followed his advice, and staked their horses to those little trees. In the night all the mules and horses broke loose. Coyote, who was watching at a distance from the camp, then drove them off. This is why Indians long ago always used to steal so many horses.

[1] Lowie, *l. c.* p. 278.

27: St. Clair & Lowie U,E-4,5 (no date) 1909
NO6 Comanche NO6

15. THE EYE-JUGGLER[1]

(Comanche Story)

539 Coyote was always knocking about hunting for something. He came to a creek, where there was nothing but green willows. Two little yellow-birds were playing there. He came up to them. Laughing, they pulled out their eyes and threw them on the trees, while they stood below. "Eyes, fall!" they said. Then their eyes fell back into their sockets. Coyote went to them. He greatly admired their trick. "O brothers! I wish to play that way, too." — "Oh, we won't show you, you are too mean. You would throw your eyes into any kind of a tree and lose them." — "Oh, no! I would do it just like you." At last the birds agreed to show him. They pulled out his eyes, threw them up, and said, "Eyes, fall!" Then his eyes fell back again. Coyote was well pleased. He pulled out his eyes himself, threw them up, and said, "Eyes, fall!" They returned to their places. "Let us all go along this creek!" said the birds. "Other people will see us and take a fancy to us." They went along playing. Coyote said, "I am going over there. I know the trick well now." He left them. He got to another creek. A common willow-tree was standing there. "There is no need to be afraid of this tree. I'll try it first." He pulled out his eyes, and threw them at the tree. "Eyes, fall!" he shouted. His eyes did not fall. He thus became blind. He tied something around his eyes, and left.

Walking along the creek, he met two young girls. "What kind of girls are you?" — "We are Ya'yaru girls." — "We all belong to the same people, then; I am a Ya'yaru young man." The two girls did not know he was blind. He asked them, "Where are you going?" — "We are going over there." — "Well, we will all go together." They debated the matter, then all went together. One girl said, "Just look at the buffaloes there!" Coyote laughed. "I was wondering how soon you would catch sight of them, that's why I would not tell you about them." When they had gone a little farther, one of the girls asked the other, "Why does he not kill one of those buffaloes for us?" Coyote laughed, "I was wondering how long it would take you to think of that, that's why I would not tell you before. Go around that way to the other side of the buffalo, then they won't see you. Then they will run here, and I will kill one for us." They followed his directions. The buffaloes, seeing them, ran towards Coyote. When they came nearer, he shot at them and killed one by chance. When the girls ran up, they said, "He has really killed one." Coyote laughed. "I was wondering how soon they would see it, that's what I was thinking about you." They were skinning and cutting up the buffalo. One of the girls exclaimed, "Oh, is n't he fat!" Coyote said, "Why, certainly, I was looking for a fat one. I strained my eyes mightily hunting for a fat one." The two girls said,

[1] Compare the Wind River variant, p. 269.

27: St. Clair & Lowie U,E-4,5 (no date) 1909
NO6 Comanche NO6

539

"Does n't he know well how to look for a fat one?" Coyote said, "Do you two cut it up, I will build us a house by the creek." He went off to make them a lodge. There were big holes in it everywhere, because he was blind. He made it of brush. The two girls came with the meat. They said, "This must be a house built by a blind man, there are holes all over." Coyote laughed. "Oh, you two don't understand. Why, I built it this way so that if lots of enemies charge on us, we might go out in any direction. There is no danger here of our being hemmed in." The girls said, "We did not think of that." They made their home there, both becoming Coyote's wives.

Once Coyote said to them, "Louse me." The women sat down, and Coyote placed his head on one, and his feet on the other. For a while they loused him, then he fell asleep. One of the women said, "Let us pull off this rag from his head! He won't know anything about it, he's asleep. Let us look at his eyes." She raised the cover. "Why, he is blind! There are lots of worms in his eyes." The one on whose lap his head was resting bade her companion bring a stump with lots of ants on it. "Put it under his head, and fetch another one without ants for his feet." After they had fixed the stumps, one of them said, "Let us go now!" The older sister said, "Take hold of those bells!" They got some distance away from Coyote. Shortly after they had left, the ants began to bite him. He began butting with his head. "Oh, be easy, you two, louse me!" He tried to butt them, but only struck the ground. He woke up, and looked for their trail. Looking back, the women saw him coming. They began to run. "That is surely Coyote there. Let us beat him by that big red bluff." The older sister said, "Tear off those bells of yours." She pulled them off. "He can't see us, he is just following the bells. When we get to the red bluff, drop your bells, and he will fall over it." Coyote was pursuing them. The woman's bells were jingling as they ran along. When they got to the cliff, she dropped them. Coyote, hearing the bells, followed after them, and was crushed to pieces. The women went home.

16. REGULATION OF THE SEASONS;[1] ORIGIN OF DEATH[2]

(Comanche Story)

Coyote called all the people together to decide how many winter months and how many summer months there ought to be. They set up a large council lodge. Coyote sat down in the centre on the west side. He said, "Well, listen to me! We are to decide how many winter and summer months there are to be." One man said, "Well, let us have six cold months; let the seventh be cold in the first half, and the remainder

[1] Lowie, *l. c.* p. 274. Cf. Boas, "Eine Sonnensage der Tsimschian" (*Zeitschrift für Ethnologie*, 1908, pp. 781–797).

[2] Wissler and Duvall, *l. c.* p. 20.

27: St. Clair & Lowie U,E-4,5 (no date) 1909
NO6 Comanche NO6

539 warm." Coyote said, "Six cold months would be too much, we should suffer from the cold. Ten summer months would be good." Another man said, "If we had ten summer months, our meat would spoil, we should suffer from heat." Then they debated. One little man sitting by the door, who was named Snow-Bird, said, "Well, let us have six cold months, with one month half cold and one half cool." Coyote was in favor of ten hot months, because he wished to play a trick on them. They were debating. The little man by the door got up, and said, "Six cold months is plenty for us." Saying, "Six months," he went out. All the assembly rose and followed him, repeating, "Six months." Coyote bade them wait. "What makes you pay any attention to that little man?" But the people did not listen to Coyote, who was thus unable to work his scheme on them. He went out last of all, saying, "We shall have six winter months." All the people laughed at him. "This is the first time you have failed to have your way," Coyote said, "Now we shall have six cold months. Now, then, let us have another council to name the months." When they had gathered, he announced, "The little man shall have just as many tongues as there are cold months." Then he named the months: "October, November, December, January, February, March, April." All agreed. "The little man will have seven tongues; every month one of his tongues will pass away until but one is left."[1]

After the council was over, Coyote said, "Now, do all of you go over there! I shall join you, and we will decide whether our dead should return after the lapse of four days. Long ago that was our way. To-day I object to our dead coming back." They met. He called them all to the edge of the water. He picked up a rock, held it in his hand, and spoke as follows: "Behold, our dead people shall do as this rock!" He cast it into the water. "This rock will not come back. Similarly, our people will not return. This earth is very large; but if the dead were to come back, it would get crowded. That is why I object to it." All the people agreed with him. Since then our dead have not returned.

[778]

17. THE LIBERATION OF BUFFALO[2]

(Comanche Story)

Long ago two persons owned all the buffalo. They were an old woman and her young cousin. They kept them penned up in the mountains, so that they could not get out. Coyote came to these people. He summoned the Indians to a council. "That old woman will not give us anything. When we come over there, we will plan how to release

[1] Compare Culin, *Free Museum of Science and Art, Bulletin*, 1901, p. 90 (Wind River Shoshone).

[2] Grinnell, *l. c.* p. 145; Kroeber, *l. c.* p. 65; Dorsey and Kroeber, *Traditions of the Arapaho*, p. 504.

27: St. Clair & Lowie U,E-4,5 (no date) 1909
NO6 Comanche NO6

539

the buffalo." They all moved near the buffalo-inclosure. "After four nights," said Coyote, "we will again hold a council as to how we can release the buffalo. A very small animal shall go where the old woman draws her water. When the child gets water, it will take it home for a pet. The old woman will object; but the child will think so much of the animal, that it will begin to cry and will be allowed to keep it. The animal will run off at daybreak, and the buffalo will burst out of their pen and run away." The first animal they sent failed. Then they sent the Kill-dee (dŏ'ĭ).

When the boy went for water, he found the Kill-dee and took it home. "Look here!" he said to his cousin, "this animal of mine is very good." The old woman replied, "Oh, it is good for nothing! There is nothing living on the earth that is not a rascal or schemer." The child paid no attention to her. "Take it back where you got it," said the woman. He obeyed. The Kill-dee returned.

The people had another council. "Well, she has got the better of these two. They have failed," said Coyote; "but that makes no difference. Perhaps we may release them, perhaps we shall fail. This is the third time now. We will send a small animal over there. If the old woman agrees to take it, it will liberate those buffalo; it is a great schemer." So they sent the third animal. Coyote said, "If she rejects this one, we shall surely be unable to liberate the game." The animal went to the spring and was picked up by the boy, who took a great liking to it. "Look here! What a nice pet I have!" The old woman replied, "Oh, how foolish you are! It is good for nothing. All the animals in the world are schemers. I'll kill it with a club." The boy took it in his arms and ran away crying. He thought too much of his pet. "No! this animal is too small," he cried. When the animal had not returned by nightfall, Coyote went among the people, saying, "Well, this animal has not returned yet; I dare say the old woman has consented to keep it. Don't be uneasy, our buffalo will be freed." Then he bade all the people get ready just at daybreak. "Our buffalo will be released. Do all of you mount your horses." In the mean time the animal, following its instructions, slipped over to the pen, and began to howl. The buffalo heard it, and were terrified. They ran towards the gate, broke it down, and escaped. The old woman, hearing the noise, woke up. The child asked, "Where is my pet?" He did not find it. The old woman said, "I told you so. Now you see the animal is bad, it has deprived us of our game." She vainly tried to hold the buffalo back. At daybreak all the Indians got on their horses, for they had confidence in Coyote. Thus the buffalo came to live on this earth. Coyote was a great schemer.

27: St. Clair & Lowie U,E-4,5 (no date) 1909
NO6 Comanche NO6

18. THE SEVEN STARS[1]

(Comanche Story)

S39 A very long time ago there lived a family of seven. The parents got angry at their children, four of whom were boys, and the youngest a girl. The father declared to them, "We are going to call a council of all the people. You cannot stay here. We are going to have a council to decide what all of you are to become. I am angry at you. All of you will go far off. Make up your minds as to what you wish to become." Then the oldest brother asked the other children to give their advice as to what they were to become. One of them said, "Our father is angry at us. Let us all become stars. Would that all of us might become stars! Whatever we choose, that we shall turn into. Let us wait for our father, and tell him as soon as he returns." When their father returned, he consented to let them become stars. Then they left. That is how they became stars. That is why there are seven stars looking down upon us from above. The one in the rear is the youngest child, while the young men are in front.

[171]

[1] In a more elaborate Assiniboine tale, a group of brothers debate what they are to turn into, and ultimately become stars.